Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

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NOVEMBER 8

Inclusive Feast for the Archangels Michael, Gabriel, Raphael, and the rest of the Incorporals.

Ye two leaders of the heavenly angels, foremost in dread, exalted on thrones of divine glory, Michael and Gabriel, princes of hosts and ministers of the Master with all incorporals, by your constant intercessions for the sake of the world, seek for us remission of sins, and that we may find mercy and grace in the Day of Judgment.

Third Kathisma, in the Eighth Tone

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

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ΚΑΜΕΤΕ ΤΟ ΟΝΕΙΡΟΝ ΣΑΣ ΠΡΑΓΜΑΤΙΚΟΤΗΤΑ

ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ

ΕΛΛΑΔΑ

ΜΕ ΤΟ T. S. S.

ΟΛΥΜΠΙΑ

Τὸ νεώτατον καὶ ταχύτατον πλοῖον εἰς τὴν γραμμὴν Πειραιῶς... Τὸ πλοῖον «ΟΛΥΜΠΙΑ» εἶναι τὸ πρῶτον μέγα ὑπερωκεάνειον ποὺ ἐσχεδιάσθη ὑπὸ Ἑλλήνων δι' Ἕλληνας, ἀληθὲς ἀριστούργημα ναυπηγικῆς τέχνης.

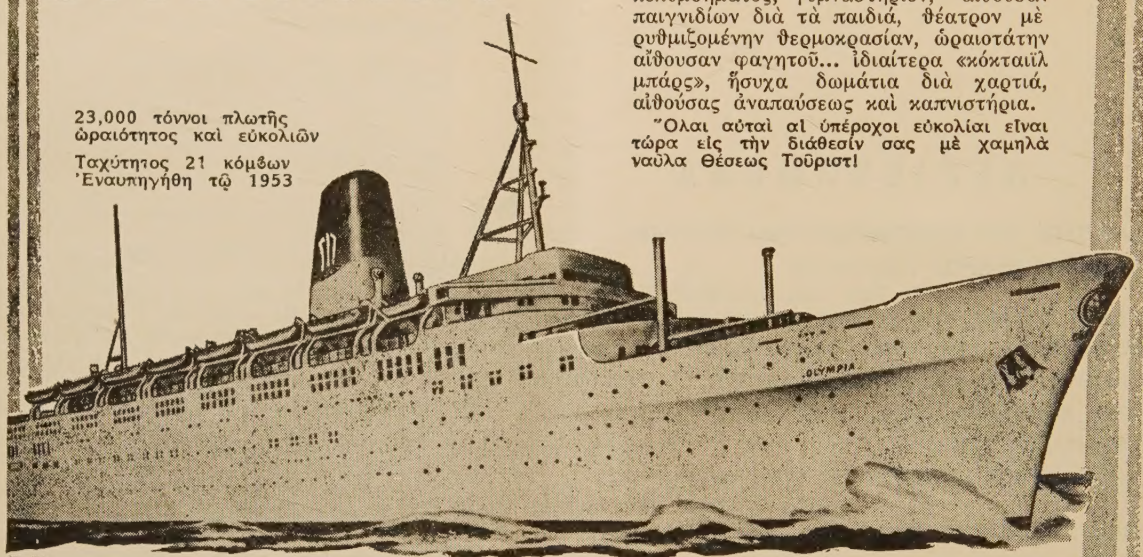
Ἀπολαύσατε τὰς 24 ὡραιότατα διακεκοσμημένας αἰθούσας, 16 τῶν ὁποίων ἔχουν διατεθῆ διὰ τοὺς ἐπιβάτας Θέσεως Τοῦριστ... μὲ δεξαμενὰς κολυμβήματος, γυμναστήριον, αἴθουσαν παιγνιδίων διὰ τὰ παιδιά, θέατρον μὲ ρυθμιζομένην θερμοκρασίαν, ὡραιοτάτην αἴθουσαν φαγητοῦ... ἰδιαίτερα «κόκταιϊλ μπάρς», ἥσυχα δωμάτια διὰ χαρτιά, αἰθούσας ἀναπαύσεως καὶ καπνιστήρια.

Ὅλαι αὐταὶ αἱ ὑπέροχοι εὐκολίαι εἶναι τώρα εἰς τὴν διάθεσίν σας μὲ χαμηλὰ ναῦλα Θέσεως Τοῦριστ!

23,000 τόννοι πλωτῆς ὡραιότητος καὶ εὐκολιῶν

Ταχύτητος 21 κόμβων

Ἐναυπηγήθη τῷ 1953



ΤΑΚΤΙΚΑΙ ΑΝΑΧΩΡΗΣΕΙΣ ΕΚ ΝΕΑΣ ΥΟΡΚΗΣ ΔΙΑ ΠΕΙΡΑΙΑ

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Σχεδὸν αἱ μισὲς καμπίνες θέσεως τοῦριστ ἔχουν μόνον δύο κλίνας, μὲ ἰδιαίτερο shower καὶ toilet. Ὅλαι αἱ ἄλλαι ἔχουν ζεστὸ καὶ κρύο νερό, ἱματιοφυλάκια καὶ πλεῖστας ἄλλας εὐκολίας.

Τὸ «ΟΛΥΜΠΙΑ» εἶναι πλοῖον ἰδικόν σας... Ἑλληνικὸν εἰς ἀτμόσφαιραν καὶ ὑπηρεσίαν, μὲ θαυμασίαν Ἑλληνικὴν μαγειρικὴν καὶ κρασιά... Τίθεται εἰς τὴν διάθεσίν σας εἰς ἀναγνώρισιν τῆς μακρᾶς ὑποστηρίξεώς σας, διὰ τὴν ὁποίαν εἴμεθα ὑπερήφανοι.

Γράψατε νὰ σᾶς στείλωμεν τὸ εἰκονογραφημένον φυλλάδιον τοῦ πλοίου... καὶ ἔπειτα ταξειδεύσατε εἰς τὴν Ἑλλάδα τὴν προσεχῆ ἄνοιξιν μὲ τὴν ναυαρχίδα τῆς GREEK LINE.

Ἴδετε τὸν Ταξιδιωτικόν σας Πράκτορα ἢ τὴν

Δύο Ἀπαστράπτουσαι Δεξαμεναὶ Κολυμβήματος

GREEK LINE

General Steam Navigation Co. Ltd. of Greece
8-10 Bridge Street, New York 4, N. Y.
BOSTON ● CLEVELAND ● CHICAGO
LOS ANGELES ● TORONTO ● MONTREAL

ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ

'Ο Παρατηρητὴς φιλοξενεῖ εἰς τὴν στήλην αὐτὴν τὰς γνώμας καὶ ἀπόψεις τῶν ἀναγνωστῶν του ἐπὶ τῆς δημοσιευομένης ὕλης ἢ ἐπὶ τῶν προβλημάτων, τὰ ὁποῖα πρέπει νὰ τύχουν τῆς προσοχῆς του. 'Η δημιουργικὴ κριτικὴ εἶναι ἰδιαιτέρως ἐπιθυμητὴ καὶ εἴμεθα βέβαιοι ὅτι θὰ βοηθήσῃ τὸ Περιοδικὸν νὰ ἀποβῇ τὸ καλύτερον μέσον ἐπικοινωνίας τῆς 'Ιερᾶς 'Αρχιεπισκοπῆς μετὰ τοῦ ἀνὰ τὴν μεγάλην ταύτην χώραν 'Ορθοδόξου Πληρώματος.

An Open Letter to the Editors and Subscribers of the "Orthodox Observer"

First I would like to say that I, for one, am deeply interested in the Orthodox Religion. I am interested in learning how the Orthodox Church, or maybe I should say how the undivided Church, came about and was formed into the one Church, before the Schisms. Also how these Schisms came about and who, if anyone, was at fault. How the Church was governed before the Schisms and how the Orthodox Church has been governed since.

These questions are but a few of the questions that are constantly coming into my mind and for the most part go unanswered. The fact that these questions go unanswered brings to mind another question: Where could I find the answers to these questions? This foregoing thought brings me to the point and purpose of this letter.

For many years now, most Greek Orthodox Communities in America have been solely dependent upon their Parish Priests as a source for Church law and Church history, and at times it has been, with all due respect to the Clergy, a haphazard or not a very eager source. Therefore, being uncertain on many questions pertaining to religion, we are unable to discuss intelligently with people of other denominations or to explain to them, in detail, our beliefs. A few attempts have been made on the Archdiocese level to help this situation, but I believe the answers are on the community level.

It is my contention that an organization or group of qualified people of the Greek Orthodox Church should compile and make available to all communities a "Model" or "Basic" Greek community library: either in the form of a list with the names of pertinent books and addresses at which they might be obtained, or have some organization, such as the Theological School, stock the "Basic" volumes and books and make them available to the communities at a reasonable price.

With the presence of such a library in a community, many new and interesting fields for discussion would be opened to the lay people of the Church. It would have a reciprocating effect. The use of such a library would foster more and detailed discussion and the more discussion that took place, the more the library would be used.

I do not speak with authority on this matter, but I do speak with much desire for better knowledge and understanding of our Most Holy Orthodox Church.

Respectfully,

THOMAS C. MORRES, Sec'y
Pensacola, Fla.

• *Reverend Dean Timothy Andrews, librarian of the Greek Theological Institute in Brookline, Mass., has published a bibliography entitled "The Eastern Orthodox Church." Listings of informative books concerning the Eastern Orthodox faith may be procured by writing to the Greek Archdiocese 10 East 79th Street, New York City.* —EDITOR

▪

. . . I have found the magazine very interesting, particularly in regard to the glimpses it gives of the life of Greek Orthodox young people in the United States.

DONALD A. LOWRIE
Union Chrétienne de Jeunes Gens
France

▪

Enclosed you will find three dollars to pay for one year's subscription to the ORTHODOX OBSERVER. I enjoy reading this fine Orthodox publication very much. However, it would be a very wise policy of the ORTHODOX OBSERVER to include more articles in English for the benefit of the other Orthodox jurisdictions who do not understand the Greek language. Thank you very kindly.

Yours in Orthodoxy,

FR. DANIEL DONOVAN
New Castle, Pa.

ORTHODOX OBSERVER

Established 1934

Vol. XXI November 1955 No. 428

A monthly record of the news, the work and the thought of the Greek Orthodox Church in America, published under the auspices of the Greek Archdiocese.

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EDITOR:
EMM. HATZIEMMANUEL

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THE ORTHODOX OBSERVER is published monthly by the Greek Archdiocese Publications Association, at Garrison, N. Y.

"Reentered as second class matter May 21, 1953, at the Post Office at Garrison, N. Y., under the Act of March 3, 1879."

SUBSCRIPTIONS in the United States: For one year $3.00 — for two years $5.00.

Other Countries $3.50 per year.
25 Cents a copy.

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Contributions and News deadline for THE ORTHODOX OBSERVER is the 10th day of the month for issue dated the following month.

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CHANGE OF ADDRESS AND RENEWAL ORDERS are to be sent to: Orthodox Observer, St. Basil's Academy, Garrison, N. Y.; or: Greek Archdiocese, 10 East 79th Street, New York, N. Y.

Please allow one month for changes of address and renewal orders to become effective.

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Πρὸς τὰ ἐντιμότατα μέλη τῶν
Κοινοτικῶν Ἐπιτροπῶν τοῦ
Πατριαρχικοῦ Ἐράνου,
χάρις καὶ εἰρήνη παρὰ Θεοῦ τοῦ Πατρὸς
καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Τέκνα μου ἐν Κυρίῳ ἀγαπητά,

Ἐνδιαφερόμεθα καὶ ἐργαζόμεθα διὰ τὸν ἔρανον πρὸς ἀνέγερσιν τοῦ Οἰκουμενικοῦ Πατριαρχείου. Ἔχει ἤδη γίνει σχεδὸν ὅλη ἡ προπαρασκευαστικὴ ἐργασία. Ἐν τῷ μεταξὺ συνέβησαν τὰ τρομακτικὰ γεγονότα τῆς Κωνσταντινουπόλεως, αἱ καταστροφαί, δηώσεις, λεηλασίαι καὶ ἱεροσυλίαι Ναῶν, ἱερῶν νεκροταφείων, Μονῶν καὶ σχολείων. Κατὰ τὰς ὑπαρχούσας, ὅμως, πληροφορίας, ἀπτόητοι παραμένουν εἰς τὰς θέσεις των οἱ Ἑλληνορθόδοξοι ἀδελφοί μας, εἶναι δὲ ἀποφασισμένοι νὰ μὴ ἐγκαταλείψουν ἐπ' οὐδενὶ λόγῳ τὰς ἑστίας των. Τὴν ἑπομένην τῆς καταστροφῆς ἤρχισαν νὰ ἐργάζωνται διὰ νὰ ἀποκαταστήσουν τὰ ἐρείπια, τὰ ἱερά των καὶ ὅσια, τὰς οἰκίας καὶ τὰ καταστήματά των.

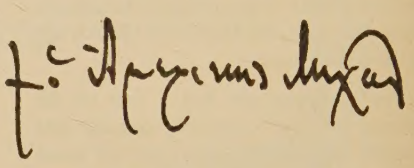
Δὲν θὰ σταματήσῃ, λοιπόν, ὁ ἔρανος, ὅπως ἴσως θὰ ἐνόμιζον ἢ θὰ ὑποπτεύοντο μερικοί. Ὄχι. Ἡ Ἐκτελεστικὴ Ἐπιτροπὴ τοῦ ἐράνου, εἰς τὴν συνεδρίαν της τῆς 26ης Σεπτεμβρίου ὁμοφώνως καὶ παμψηφεὶ ἀπεφάσισεν ὅπως ὄχι μόνον μὴ χαλαρωθῇ ἡ σχετικὴ προσπάθεια, ἀλλὰ τοὐναντίον τώρα ἐνταθῇ περισσότερον καὶ τώρα πρὸ πάντων αὐξηθῇ καὶ πολλαπλασιασθῇ τὸ ἐνδιαφέρον ὅλων ἡμῶν ὑπὲρ τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας, τοῦ Οἰκουμενικοῦ Πατριαρχείου.

Ὀφείλομεν ἐπὶ τῇ εὐκαιρίᾳ νὰ πληροφορήσωμεν πάντας ὑμᾶς, ὅτι τὰ ποσὰ τοῦ Ἐράνου κατατίθενται εἰς Ἀμερικανικὰς τραπέζας καὶ θὰ ἐξακολουθοῦν ἐκεῖ νὰ κατατίθενται καὶ φυλάσσωνται μέχρις ὅτου καταστῇ δυνατὸν ὅπως χρησιμοποιηθοῦν διὰ τὸν σκοπὸν διὰ τὸν ὁποῖον θὰ συλλεγοῦν, τὴν ἀνέγερσιν δηλαδὴ τῆς Πατριαρχικῆς στέγης. Ἐπὶ τοῦ σημείου δὲ τούτου συμφωνεῖ πλήρως καὶ ἡ Α.Θ. Παναγιότης ὁ Οἰκουμενικὸς Πατριάρχης ἡμῶν κ. κ. Ἀθηναγόρας. Ὥστε οὐδεὶς ἐξ ὑμῶν ἂς μὴ ἐκφράσῃ φόβον οἱονδήποτε ὡς πρὸς τὴν τύχην τοῦ συλλεγησομένου ποσοῦ.

Ἀναμένομεν, ὅθεν, νῦν τὰς ὑμετέρας ἐνεργείας ἐπὶ τοῦ σπουδαιοτάτου τούτου ἐθνικοθρησκευτικοῦ ζητήματος. Θεωρήσωμεν ὅλοι ἡμεῖς νῦν, εἴπερ καὶ ἄλλοτε, καθῆκον ἡμῶν ἱερώτατον καὶ ἁγιώτατον νὰ ἀπαντήσωμεν εἰς τὰς προκλήσεις, τοὺς βανδαλισμοὺς καὶ τὰς ἀγριότητας τὰς διαπραχθείσας κατὰ τῶν ἱερῶν καὶ ὁσίων τῆς Ὀρθοδοξίας, διὰ τῆς προσπαθείας ὅπως ἔχῃ ἀπόλυτον ἐπιτυχίαν ὁ ἔρανος ἡμῶν, ἱερὸς ἔρανος ὑπὲρ τοῦ δοκιμαζομένου ὑπὲρ δύναμιν Οἰκουμενικοῦ Πατριαρχείου.

Μετὰ βαθείας πατρικῆς ἀγάπης
καὶ διαπύρων εὐχῶν,

Ὁ Ἀρχιεπίσκοπος



Ἡ ὠργανωμένη ἐπίθεσις τοῦ Τουρκικοῦ ὄχλου ἐναντίον τοῦ ὁμογενοῦς στοιχείου τῆς Κωνσταντινουπόλεως καὶ τῶν πνευματικῶν του καθιδρυμάτων δὲν πρέπει νὰ ἀποθαρρύνῃ τὴν προσπάθειάν μας διὰ τὴν ἀνοικοδόμησιν τοῦ Σεπτοῦ Κέντρου τῆς Ὀρθοδοξίας, τοῦ Οἰκουμενικοῦ Πατριαρχείου. Ἀντιθέτως, πρέπει νὰ χαλυβδώσῃ τὴν θέλησίν μας διὰ τὴν πραγματοποίησιν τοῦ ὡραίου καὶ μεγάλου αὐτοῦ ἔργου. Εἰς τὴν ἀλόγιστον ἐμπάθειαν τοῦ Τουρκικοῦ ὄχλου πρέπει νὰ ἀπαντήσωμεν, ὅτι ἡ πίστις μας εἰς τοὺς ἱστορικοὺς θεσμοὺς τοῦ Γένους εἶναι ἀκλόνητος.

Ἡ δημοσιευομένη εἰς τὴν σελίδα αὐτὴν ἐγκύκλιος τοῦ Σεβασμιωτάτου, Προέδρου τῆς Ἐπιτροπῆς τοῦ Ἐράνου, καὶ τὸ ἄρθρον τοῦ Θεοφιλεστάτου Ἐπισκόπου Ναζιανζοῦ κ. Ἰεζεκιὴλ διὰ τὴν ἀνοικοδόμησιν τοῦ Πατριαρχείου, «Ἐπείγουσα ἡ ἀνάγκη τῆς ἀνοικοδομήσεως τοῦ Πατριαρχείου μας», ἀντικατοπτρίζουν κατὰ τὸν πλέον καλύτερον τρόπον τὰς σκέψεις, τὰ αἰσθήματα, ἀλλὰ καὶ τὰς ὑποχρεώσεις τῆς ὁμογενείας.

ΔΙΕΥΘΥΝΤΗΣ ΣΥΝΤΑΞΕΩΣ

ΕΠΕΙΓΟΥΣΑ Η ΑΝΑΓΚΗ ΑΝΟΙΚΟΔΟΜΗΣΕΩΣ ΤΟΥ ΠΑΤΡΙΑΡΧΕΙΟΥ ΜΑΣ

Ὑπὸ Θεοφ. Ἐπισκόπου Ναζιανζοῦ κ. ΙΕΖΕΚΙΗΛ

ΕΙΝΑΙ τῷ ὄντι λίαν ἐπείγουσα καὶ ἐπιτακτικὴ ἀνάγκη νὰ ἀνοικοδομηθῇ τὸ ταχύτερον ἡ Στέγη τοῦ σεπτοῦ Κέντρου τῆς Ὀρθοδοξίας μας, τοῦ Οἰκουμενικοῦ Πατριαρχείου Κωνσταντινουπόλεως.

Τὰ κτίρια τοῦ Πατριαρχείου μας, ἐν Φαναρίῳ, οὐδέποτε ἦσαν ἐπιβλητικὰ καὶ μεγαλοπρεπῆ, ὅπως θὰ ἐταίριαζεν εἰς τὴν ἔνδοξον, ἱεραποστολικὴν καὶ ἐκπολιτιστικὴν διὰ μέσου τῶν αἰώνων ἱστορίαν του.

Μετὰ τὴν καταστρεπτικὴν πυρκαϊὰν ὅμως τοῦ 1942, ἡ ὁποία ἀπετέφρωσε τὸ μεγαλύτερον καὶ ὡραιότερον κτίριόν του, εἰς τὸ ὁποῖον εὑρίσκοντο καὶ τὰ Πατριαρχικὰ Δώματα καὶ Γραφεῖα, τὸ Πατριαρχεῖον μας παρουσιάσθη ἔτι γυμνότερον καὶ πτωχότερον.

Σήμερον τὸ Πατριαρχεῖον μας ἀποτελεῖται: ἀπὸ τὸν παλαιὸν Ναὸν τῆς Μονῆς τοῦ Ἁγίου Γεωργίου, ἀπὸ μερικὰ μικρὰ καὶ πεπαλαιωμένα οἰκοδομήματα, ὄπισθεν τοῦ Ναοῦ, χρησιμοποιούμενα πρὸς στέγασιν τῆς Βιβλιοθήκης, τοῦ Ἀρχειοφυλακίου, τοῦ Τυπογραφείου κ.τλ., καὶ ἀπὸ τὸ Κτίριον τῆς Πρωτοσυγκελλίας, εὑρισκόμενον ἀπέναντι ἀκριβῶς τοῦ Ναοῦ, εἰς τὸ ὁποῖον μετεφέρθη, μετὰ τὴν πυρκαϊάν, καὶ τὸ Πατριαρχικὸν Γραφεῖον.

Ἡ ἐμφάνισις τῶν κτιρίων αὐτῶν εἶναι τόσον πτωχή, ὥστε νὰ αἰσθάνεται ἐντροπὴν κάθε τέκνον τῆς Ὀρθοδοξίας, τὸ ὁποῖον ἐπισκέπτεται τὸ Πατριαρχεῖον μας.

Εἶναι ἀδύνατον, ἀντικρύζων κανεὶς τὰ ἐρείπια ποὺ ἀποτελοῦν τὸ σημερινὸν Πατριαρχεῖον μας, νὰ μὴν ἐνθυμηθῇ τὴν μακραίωνα καὶ ἱστορικὴν ζωήν του, τὰς ὑπηρεσίας του διὰ τὸν ἐκχριστιανισμὸν καὶ ἐκπολιτισμὸν τοῦ κόσμου, τοὺς ἀγῶνας του διὰ τὴν διατήρησιν καὶ διαιώνισιν τῶν ἱδανικῶν μας, καὶ νὰ μὴ κλαύσῃ διὰ τὸ κατάντημά του.

Ἀπὸ ἀπόψεως πνευματικῆς βεβαίως ἐξακολουθεῖ καὶ εἰς τὴν ἐποχήν μας νὰ εἶναι ὁ φωτεινὸς φάρος τοῦ Χριστοῦ καὶ τῆς Ὀρθοδοξίας καὶ νὰ ἐξαπολύῃ τὴν φωτεινὴν καὶ δημιουργικὴν ἀκτινοβολίαν του εἰς ὁλόκληρον τὸν Ὀρθόδοξον Κόσμον. Μάλιστα σήμερον, ὁπότε προΐσταται αὐτοῦ ὁ μεγαλόπνοος καὶ μεγαλοϊδεάτης, ὁ συνετός, δραστήριος καὶ δημιουργικώτατος Πατὴρ καὶ Πατριάρχης μας κ. κ. Ἀθηναγόρας, δυνάμεθα νὰ εἴπωμεν ὅτι τὸ Πατριαρχεῖον μας ἐπανεῦρε τὴν ἀρχαίαν αὐτοῦ εὔκλειαν καὶ δόξαν.

Ναί! ἐδημιούργησε καὶ δημιουργεῖ, μὲ τὸ πνεῦμα τοῦ Χριστοῦ καὶ τῆς Ὀρθοδοξίας μας, τὸ Πατριαρχεῖον μας, καὶ τώρα καὶ πάντοτε, κίνησιν καὶ ζωήν. Ἀγρυπνεῖ νὰ διατηρηθῇ ἡ ἀλήθεια τῆς μιᾶς Ἁγίας Καθολικῆς καὶ Ἀποστολικῆς Ὀρθοδόξου τοῦ Χριστοῦ Ἐκκλησίας ἀγνὴ καὶ ἀλάθητος. Φροντίζει διὰ τὸ πνευματικὸν συμφέρον ὅλων ἡμῶν. Ἐργάζεται, κοπιάζει, ἀγωνίζεται διὰ τὸν φωτισμὸν καὶ τὴν διδασκαλίαν μας.

Καὶ ἐνίοτε πληρώνει τὴν πολύτιμον αὐτὴν ἐργασίαν του καὶ τὴν ἀφοσίωσίν του εἰς τὰ ἱδανικὰ τῆς Πίστεώς μας μὲ διωγμούς, μὲ αἵματα, μὲ καταστροφὰς καὶ μαρτύρια. Μένει ὅμως ἐκεῖ βράχος αἰωνόβιος, ἀκλόνητος καὶ στερεός. Στερεωμένον εἰς τὴν πέτραν τῆς Πίστεως, μένει πάντοτε πιστὸν τοῖς τοῦ Σωτῆρος ἡμῶν ρήμασι.

Τὰ κτίριά του ὅμως ἀποτελοῦν, ὡς εἴπομεν, πλήρη καὶ τελείαν ἀντίθεσιν εἰς τὴν ἔνδοξον ἱστορίαν του καὶ οὐδόλως ἐξυπηρετοῦν τὴν ὑψηλὴν πνευματικὴν εἰς τὸν κόσμον ἀποστολήν του.

Ἡμεῖς, ὅθεν, τὰ πνευματικά του τέκνα, εὐγνώμονα διὰ τὰς ὑπηρεσίας καὶ τὰς εὐεργεσίας, τὰς ὁποίας ἀπὸ τὴν ζωηφόρον ταύτην πηγὴν τῆς Πίστεώς μας καὶ τὴν στοργικὴν ταύτην πνευματικὴν ἡμῶν μητέρα ἐλάβομεν, βλέποντες μὲ θλῖψιν τὴν κακὴν κατάστασιν τοῦ φυσικοῦ καὶ κτιριακοῦ περιβάλλοντος τῶν Πατριαρχείων μας, θεωροῦμεν καθῆκον μας καὶ τιμήν μας νὰ προσφέρωμεν καὶ νὰ ἐργασθῶμεν διὰ τὴν ἀνοικοδόμησίν του.

Ἡμεῖς πρὸ παντὸς οἱ Ἑλληνορθόδοξοι τῆς Ἀμερικῆς. Διότι οἱ ἄλλοι ἀδελφοί μας καὶ τὰ ἄλλα τέκνα τοῦ Πατριαρχείου μας θὰ ἤθελον νὰ βοηθήσουν, ἀλλὰ δὲν ἔχουν τὰς δυνάμεις. Πτωχοὶ καὶ ἐνίοτε διωκόμενοι καὶ βασανιζόμενοι, δυσκολεύονται νὰ οἰκονομήσουν καὶ αὐτὰ τὰ ἀναγκαῖα διὰ τὴν συντήρησιν τῶν οἰκογενειῶν των.

Ἡμεῖς ἐδῶ ὅμως εἰς τὴν Ἀμερικήν, τὴν χώραν τῆς ἐλευθερίας, τῆς ἀφθονίας καὶ τοῦ πλούτου, ὅπου πάντες ἔχομεν τὰ ἀπαραίτητα τῆς ζωῆς καὶ ζῶμεν ἐν ἀνέσει, ἔχομεν τὴν εὐκολίαν καὶ τὰ μέσα τὰ οἰκονομικά, ἐλπίζω δὲ καὶ τὴν διάθεσιν, νὰ ἀναλάβωμεν τὸ ἱερὸν ἔργον αὐτό, τῆς ἀνοικοδομήσεως τοῦ Πατριαρχείου, ἐξ ὁλοκλήρου εἰς τοὺς ὤμους μας.

Πρέπει νὰ τὸ θεωρήσωμεν καθῆκον μας καὶ ὑποχρέωσίν μας. Καὶ θὰ τὸ ἴδωμεν οὕτω, ἐὰν ἀναλογισθῶμεν τὴν ἱστορίαν τοῦ Πατριαρχείου, τὰς θυσίας του καὶ τοὺς ἀγῶνας του, διὰ νὰ μείνωμεν ἡμεῖς Ὀρθόδοξοι Χριστιανοὶ καὶ ἐὰν λάβωμεν ὑπ' ὄψιν μας τὴν σημερινὴν ὑψηλὴν θέσιν καὶ ἱερὰν ἀποστολὴν τὴν ὁποίαν ἔχει τοῦτο εἰς τὸν κόσμον.

Ὄχι δὲ μόνον τὸ καθῆκον πρέπει νὰ μᾶς παρακινήσῃ, ἀλλὰ καὶ τὸ πατροπαράδοτον παρ' ἡμῖν «φιλό-

τιμον». Ἡ σημερινὴ κατάστασις τοῦ Κτιρίου τοῦ Πατριαρχείου δὲν κολακεύει τὸ φιλότιμόν μας. Προξενεῖ ἀντιθέτως ἐντροπὴν καὶ φέρει εἰς τὴν ψυχὴν θλῖψιν. Δὲν εἶναι δυνατόν, οὔτε ἐπιτρέπεται ἡ Ἑλληνορθόδοξος ψυχή μας νὰ ἀνεχθῇ περισσότερον τὴν ἀπερίγραπτον αὐτὴν πενίαν καὶ στέρησιν τοῦ Πατριαρχείου μας.

Ἔπειτα, ἄλλη σκέψις, ἡ ὁποία πρέπει νὰ μᾶς ἐμπνεύσῃ εἰς τὴν προσπάθειάν μας διὰ τὴν ἀνοικοδόμησιν τῶν Κτιρίων τοῦ Κέντρου τῆς Ὀρθοδοξίας μας, εἶναι τὸ γεγονὸς ὅτι, ὅταν ὑπάρχῃ ἐκεῖ ἡ ἄνεσις τοῦ χώρου καὶ τῶν κτιρίων καὶ αἱ εὐκολίαι τῆς ζωῆς, τότε θὰ δημιουργηθοῦν καὶ πολὺ περισσότεραι δυνατότητες πνευματικῆς δημιουργίας.

Ἔχομεν σήμερον ἐν Φαναρίῳ δυνατήν, ἐμπνευσμένην καὶ ἀπὸ πάσης ἀπόψεως ἀνωτέραν Ἀρχηγίαν, ἐν τῷ προσώπῳ τοῦ σοφοῦ καὶ ἱκανοῦ Πατριάρχου μας, τὸν ὁποῖον τόσον καλῶς ἐγνώρισε καὶ ἠγάπησεν ὡς Ἀρχιεπίσκοπόν του ὁ Ἑλληνισμὸς τῆς Ἀμερικῆς. Ἔχομεν ἀκόμη καὶ τὰς ἀπαραιτήτους προϋποθέσεις διὰ τὴν δημιουργίαν ἑνὸς ἔτι πλουσιωτέρου εἰς πνευματικότητα καὶ χριστιανικὴν ἀπόδοσιν προγράμματος.

Μᾶς λείπουν ὅμως τὰ ὑλικὰ μέσα καὶ πρὸ παντὸς τὰ κτίρια.

Ἐμπρὸς λοιπόν! Ταῦτα πάντα σκεπτόμενοι καὶ ὑπ' ὄψιν θέτοντες, ἂς ἀποδυθῶμεν ὅλοι μικροὶ καὶ μεγάλοι, μετὰ ζήλου καὶ ἐνθουσιασμοῦ, εἰς τὴν διενέργειαν τοῦ ἐράνου πρὸς συλλογὴν τοῦ ποσοῦ τῶν 2,000,000 δολλαρίων, τὸ ὁποῖον, ὡς ἀπεφάσισεν ἡ ΙΒ'. Κληρικολαϊκὴ Συνέλευσις τῆς Σαβάννας, θὰ εἶναι ἡ προσφορὰ τῶν Ἑλλήνων Ὀρθοδόξων τῆς Ἀμερικῆς πρὸς τὴν Σεπτὴν Κορυφὴν καὶ τὸ Κέντρον τῆς Ὀρθοδοξίας μας.

Ἐὰν τὸ θελήσωμεν ὅλοι μας, μὲ τὴν ψυχήν μας, ὁ ἔρανος οὗτος θὰ ἐπιτύχῃ καὶ τὸ ὄνειρόν μας, νὰ ἀποκτήσωμεν νέον Πατριαρχεῖον, θὰ γίνῃ πραγματικότης.

The Religious News Observer

REV. D. J. CONSTANTELOS, Editor
Perth Amboy, N. J.

Anglican and Russian Orthodox

Suggested arrangements for fuller discussions next year in Mosow on intercommunion between the Church of England and the Russian Orthodox Church were agreed upon at Lambeth Palace recently.

The Bishop of Durham presided at the Lambeth talks. Russian Orthodox representatives led by Metropolitan Patirim of Minsk and Byelorussia, were members of the delegation of Russian churchmen who are visiting Britain. Metropolitan Pitirim stated that the Archbishop of Canterbury would be invited to come in company with other church dignitaries willing to visit the Soviet Union.

The Churchman, Oct. 1955

The Bible in Europe

The story is being spread that it is practically impossible to find a Bible in Europe and that the establishment of a new Bible house is urgently needed. Last year the distribution in Europe amounted to 2,817,168 copies (not including the British Isles). During the last three years the American Bible Society alone has spent more than $100,000 a year for work in Europe.

Christian Herald, Oct. 195

World Council of Churches

The Central Committee of the World Council of Churches will hold its next meeting in Communist Hungary.

Christian Herald, Oct. 1955

Toward Church Emergence

Despite the multiplicity of Protestant denominations in this country, there is increasing evidence of the emergence of what might be called an "American Church."

This view was expressed by the Rev. Dr. H. Richard Niebuhr, Professor of Theology and Christian Ethics at Yale University Divinity School. He addressed the closing session of a two-day meeting of the General Board of the National Council of the Churches of Christ in the U.S.A. The Council represents thirty Protestant and Eastern Orthodox Church bodies.

N. Y. Times, Oct. 7

Reds' Failure

The Communist Party for all its virulent and violent antireligious campaigns using the schools, press and every form of propaganda has failed to abolish God from Russia.

A steadfast religious faith lingers on. Some inner conviction among Russians, some spark of belief in an all powerful Divinity happily and gloriously has not been extinguished.

N.Y. World-Telegram, Sept. 29

Thomistic Congress in Rome

The Fourth International Thomistic Congress took place recently in Rome. Pope Pius XII addressing its delegates stressed the need for philosophy to cooperate with science and all other fields of knowledge.

He told the philosophers that whereas each branch of knowledge has its own characteristics and must operate independently of the others, "this does not mean they ought to ignore each other."

"Only with mutual comprehension and cooperation," he said, "can be born this grand building of human knowledge which is in harmony with the supreme light of divine sagacity."

The Monitor, Sept. 23

Η ΕΛΛΗΝΙΚΗ ΚΟΥΒΕΝΤΑ

Ὑπὸ Πρεσβ. ΧΡΗΣΤΟΥ ΠΑΠΠΑ

ΟΛΟΙ ὅσοι πέρνουν καὶ ὅσοι ἐπῆραν μαθήματα Λατινικά, Γαλλικὰ καὶ ἄλλα, τὰ ἐλησμόνησαν μὲ τὸ πέρασμα τοῦ χρόνου. Κάπου-κάπου ἐνθυμοῦνται μερικὲς φράσεις!

Γιατὶ συμβαίνει αὐτό;

Αὐτὸ συμβαίνει διότι δὲν ἐμίλησαν, δὲν κουβέντιασαν εἰς τὴν γλῶσσαν αὐτήν. Ἀπὸ τὸ ἄλλο μέρος ἔχομεν παραδείγματα ἀπὸ πωλητάς, πραγματευτάδες, ἐμπόρους, ναῦτες καὶ ἄλλους, ποὺ δὲν ἐπῆγαν σὲ κανένα σχολεῖο νὰ διδαχθοῦν μιὰ ξένη γλῶσσα. Καὶ ὅμως τὴν ὁμιλοῦν τόσο καλά!

Ἂν προχωρήσωμε περισσότερο μποροῦμε νὰ φθάσωμε καὶ σὲ φημισμένους ποιητές, ποὺ ποτέ τους δὲν ἔμαθαν κάτι σχετικὸ μὲ τὴ γλῶσσα στὴν ὁποίαν ἐτραγούδησαν τὰ παλληκάρια τῆς πατρίδος των.

Πῶς ἔμαθαν τὴ γλῶσσα τους τόσο ὄμορφα; Πῶς; Μὲ τὴν κουβέντα. Μὲ τὴν ὁμιλία.

Ὁ παποῦς καὶ ἡ γιαγιὰ τῶν παιδιῶν τῆς νέας γενεᾶς, ποὺ φοιτοῦν σήμερα εἰς τὰ Ἑλληνικά μας σχολεῖα, δὲν εἶχαν πολλοὶ τὴν καλὴ εὐκαιρία νὰ πατήσουν τὸ πόδι τους σὲ σχολεῖο. Καὶ ὅμως πόσον καλὰ μιλοῦν τὴ γλῶσσα μας!

Ἀπὸ ὅλα αὐτὰ βγαίνει τὸ συμπέρασμα ὅτι, γιὰ νὰ μαθευθῇ καλὰ μιὰ γλῶσσα πρέπει νὰ μιληθῇ. Δὲν μπορεῖ νὰ γίνῃ ἀλλοιώτικα. Ἔπειτα αὐτὸ εἶναι καὶ τὸ φυσικώτερο. Πρῶτα μίλησαν, κουβέντιασαν οἱ ἄνθρωποι καὶ ἔπειτα ἀπὸ πολλὰ-πολλὰ χρόνια ἔγραψαν καὶ διάβασαν.

Τί κάνει ἡ μητέρα στὸ σπίτι, ποὺ ποτέ της δὲν πῆρε κανένα δίπλωμα γιὰ δασκάλα; Μιλάει, κουβεντιάζει μὲ τὰ παιδιά της καὶ ἐκεῖνα τὴν μιμοῦνται καὶ μιλοῦν καὶ αὐτά. Γι' αὐτὸ λέμε καὶ τὴ γλῶσσα **μητρική.** Γι' αὐτὸ συμβαίνει νὰ μιλοῦν πολὺ οἱ γυναῖκες ὅλου τοῦ κόσμου. Ἀλλοίμονον ἂν οἱ γυναῖκες δὲν ἔλεγαν πολλὰ λόγια! Δὲν θὰ μποροῦσε κανένας ἄνθρωπος νὰ μιλήσῃ τὴ γλῶσσα του!

Καταλήγουμε λοιπὸν εἰς τὸ συμπέρασμα, ὅτι ἡ κουβέντα εἶναι τὸ πιὸ ἀποτελεσματικὸ μέσον γιὰ νὰ μάθῃ τὸ παιδὶ τὴ γλῶσσα του. Ἡ κουβέντα.

Ἐὰν πᾶμε σὲ ὁποιοδήποτε Ἑλληνικὸ ἀπογευματινὸ σχολεῖο θὰ βροῦμε τὸ δάσκαλο καὶ τὴ δασκάλα νὰ κάνουν μαθήματα Ἑλληνικά, διάβασμα, γράψιμο, ὀρθογραφία, γραμματική, ἱστορία, θρησκευτικά. Ὅλα καλά, κατάκαλα.

Πότε ὅμως θὰ βρῇ τὴν εὐκαιρία νὰ μιλήσῃ τὸ παιδί; Πῶς θὰ ζήσῃ τὴ γλῶσσα ποὺ μαθαίνει; Μὲ ποῖον τρόπον; Τὸ διάβασμα εἶναι μηχανικό. Δὲν ἐνεργεῖ τὸ παιδί. Δὲν ζῇ τὶς λέξεις ποὺ λέγει. Τὸ μόνον καλὸν εἶναι, ὅτι τὶς ἀκούει μόνον, ὅπως ἀκούει καὶ τὸν δάσκαλό του ἢ τὴ δασκάλα του. Ὅταν ὅμως ἀκούῃ δὲν γυμνάζεται στὴ γλῶσσα, δὲν ὁμιλεῖ, δὲν κουβεντιάζει.

Στὸ «Κρυφὸ Σχολειὸ» τῆς Τουρκοκρατίας τὰ παιδιὰ μιλοῦσαν. Γιατί; Ἁπλούστατα. Δὲν εἶχαν βιβλία. Δὲν ἀντιλέγω ὅτι μάθαιναν μὲ τὰ ἱερὰ βιβλία, τὸν Ἀπόστολο, τὴν Ὀκτώηχο, τὸ Ἅγιο Εὐαγγέλιο, νὰ διαβάζουν. Μὰ ὁ περισσότερος καιρὸς ἦταν κουβέντα.

Κάποιος θὰ μοῦ φέρῃ τὴν ἀντίρρησι. Ἡ μητέρα, ὁ πατέρας, κανένας στὸ σπίτι δὲν τοῦ μιλάει τοῦ παιδιοῦ Ἑλληνικά. Ὅλοι μιλοῦν Ἐγγλέζικα. Λοιπόν;

Ἕνας λόγος παραπάνω νὰ τοῦ μιλήσῃ τὸ σχολεῖο Ἑλληνικὰ καὶ νὰ μιλήσῃ καὶ τὸ παιδὶ Ἑλληνικὰ στὸ σχολεῖο! Ὅσο περισσότερο μιλάει, τόσο καλύτερα μαθαίνει. Κουβέντα λοιπὸν ἀπὸ τὴν ἀρχὴ ποὺ ἔρχεται τὸ παιδί.

Χαιρετισμός. Τί κάνει ἡ μαμά; ἡ γιαγιά; ὁ πατέρας; ὁ παποῦς; ὁ σκύλος; ἡ γάτα τοῦ σπιτιοῦ; Ποῦ πῆγες; τί ἔκανες; τί ἔφαγες; τί ἤπιες; τί εἶδες στὸ τελεβίζιον; Τί εἶδες στὸ θέατρο; Τί ἔμαθες στὸ Ἀμερικάνικο σχολεῖο; Κουβέντα!

Τί μάθημα εἶναι τὰ Θρησκευτικά; —Κουβέντα. Τί μάθημα εἶναι ἡ Ἱστορία; —Κουβέντα. Τί μάθημα ἀκολουθεῖ τὴν Ἀνάγνωσι; —Κουβέντα. Βάσις τῆς ὅλης ἐκπαιδεύσεως τοῦ παιδιοῦ εἶναι ἡ κουβέντα.

Τί εἶναι οἱ Παραβολὲς τοῦ Κυρίου; —Κουβέντα. Ὅλος ὁ κόσμος ἀγαπᾶ τὴν κουβέντα. Τὰ μυθιστορήματα, τὰ διηγήματα, τὰ ποιήματα, τὰ κηρύγματα, τὰ λογοτεχνήματα, εἶναι ὅλα κουβέντα.

Ἂς βάλουμε τὴν κουβέντα στὸ Ἑλληνικὸ σχολεῖο μας. Δὲν θὰ μᾶς βλάψῃ. Θὰ κάνῃ καλὸ στὰ παιδιά. Τὰ παιδιὰ δὲν μιλοῦν Ἑλληνικά, ὄχι διότι δὲν ξέρουν. Δὲν μιλοῦν, διότι δὲν ἐδιδάχθησαν νὰ μιλοῦν!

Παράξενο πρᾶγμα. Ὅλη ἡ ζωή μας εἶναι κουβέντα. Τίποτε ἄλλο. Κουβέντα νηπιακή. Κουβέντα παιδική. Κουβέντα νεανική. Κουβέντα ἐρωτική. Κουβέντα συζυγική. Κουβέντα μητρική. Κουβέντα κοινωνική. Κουβέντα γεροντική. Κουβέντα ἐμπορική, τεχνική, σχολική, ἐπιστημονική. Παντοῦ κουβέντα!

Ἂς τῆς δώσουμε λοιπὸν τὴν εὐκαιρία νὰ βρίσκεται καὶ στὸ Ἑλληνικὸ σχολεῖο, ὅσον τὸ δυνατὸν περισσότερη ὥρα.

Ὅταν τὰ παιδιά μας ὁμιλοῦν Ἑλληνικά, δὲν θὰ τὰ λησμονήσουν τόσον εὔκολα. Ὅταν δὲ βρίσκωνται στὴν Ἑλληνικὴ Ὀρθόδοξο Ἐκκλησία, τὰ λόγια τοῦ ἱερέως, τῆς χορωδίας οἱ ὕμνοι καὶ τὰ τροπάρια, τὸ Εὐαγγέλιο καὶ τὸ Ἑλληνικὸ κήρυγμα ἀκόμη, θὰ εἶναι εὐχάριστα στὰ αὐτιά τους.

Κουβέντα, χωρὶς νὰ παραλείπωμε ἄλλα μαθήματα.

ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΜΟΥΣΙΚΗ

Ὑπὸ Γ. ΑΘΑΝΑΣΟΠΟΥΛΟΥ, Καθηγητοῦ
Βυζαντινῆς καὶ Εὐρωπαϊκῆς Μουσικῆς
Chicago, Ill.

Η ΜΟΥΣΙΚΗ εἰσῆλθε κατὰ τοὺς Ἀποστολικοὺς χρόνους εἰς τὴν Χριστιανικὴν Ἐκκλησίαν καὶ ἀπετέλεσεν ἔκτοτε ἀναπόσπαστον μέρος τῆς θείας λατρείας.

Τὸν πρῶτον ἔμμετρον ὕμνον εὑρίσκομεν εἰς τὴν πρὸς Τιμόθεον Α' Ἐπιστολήν κεφ. γ', παράγ. 16, ὡς κάτωθι:

Θεὸς ἐφανερώθη ἐν σαρκί,
ἐδικαιώθη ἐν πνεύματι,
ὤφθη Ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν,
ἐπιστεύθη ἐν κόσμῳ,
ἀνελήφθη ἐν δόξῃ.

α'. Αἰτία

Ἡ φύσις τῆς Μουσικῆς, ὡς πνευματικῆς καὶ συναισθηματικῆς ἐκδηλώσεως τῶν αἰσθημάτων τῆς ψυχῆς καὶ τῆς καρδίας διὰ τῆς ἀνθρωπίνης φωνῆς, ἐξηγεῖ τὴν εἰσαγωγήν της εἰς τὴν Ἐκκλησίαν. Διὰ τοῦτο θεωρεῖται γλῶσσα ψυχική, ποὺ δημιουργεῖ συναισθήματα ἀφ' ἑνὸς καὶ βοηθεῖ ἀφ' ἑτέρου εἰς τὴν ἐξωτερίκευσιν αὐτῶν.

β'. Σκοπὸς

Σκοπὸς τῆς ἐκκλησιαστικῆς μουσικῆς εἶναι, ὅπως διὰ τῆς δυνάμεως τοῦ ἀΰλου ἤχου ἐκδηλώνῃ πληρέστερον τὰ ὑψηλὰ διδάγματα καὶ νοήματα τῶν θεοπνεύστων ἱερῶν ὕμνων. Ὡς ἐκ τούτου καὶ ἡ Ἐκκλησία μας τὴν θεωρεῖ ὡς πνευματικὸν θυμίαμα καὶ φωνὴν αὐτῆς.

Ἀντὶ νὰ ἀναφέρω τὰς γνώμας πλείστων ἐξοχοτήτων τῆς Μουσικῆς Ἐπιστήμης περὶ τῆς θέσεως τῆς Μουσικῆς εἰς τὴν ἐν γένει ζωὴν τοῦ ἀνθρώπου, παραθέτω τὰ λόγια τοῦ Μεγάλου Βασιλείου, ὁ ὁποῖος δίδει εἰς ἡμᾶς τὰς μέχρι τῆς ἐποχῆς του κρατούσας ἀντιλήψεις περὶ αὐτῆς. Αὐταὶ δὲν ἤλλαξαν ἔκτοτε.

Ἀναφερόμενος ὁ Μ. Βασίλειος εἰς τὴν σεμνὴν Μουσικὴν τῆς Ἐκκλησίας λέγει, ὅτι αὕτη δημιουργεῖ τὴν γαλήνην τῶν ψυχῶν, ἀποτελεῖ τὸ χαρακτηριστικὸν βραβεῖον τῆς εἰρήνης, καταπραΰνουσα τοὺς θορύβους τῆς ψυχῆς καὶ τοὺς κλονισμοὺς αὐτῆς. Μαλάσσει τὴν καρδίαν καὶ σωφρονίζει τὴν ροπὴν πρὸς τὴν ἀκολασίαν, συντελεῖ εἰς τὴν φιλίαν καὶ συμφιλιώνει τοὺς ἐχθρούς. Εἶναι ὁ παραστάτης ἄγγελος τῶν νηπίων, τὸ στόλισμα τῶν διατελούντων ἐν τῇ ἀκμῇ τῆς ζωῆς, ἡ παρηγορία τῶν γερόντων, τὸ ἁρμόζον κόσμημα τῶν γυναικῶν καὶ ἡ ἀνάπαυσις τῶν κόπων τῆς ἡμέρας. Φαιδρύνει τὰς ἑορτάς, δημιουργεῖ τὸν πόνον τοῦ ἐξαγνισμοῦ, εἶναι τὸ ἔργον τῶν Ἀγγέλων καὶ ἀποτελεῖ τὸ ἐν οὐρανοῖς πολίτευμα. Εἶναι γνησία θυγάτηρ τῆς μητρὸς τῶν μουσῶν Μνημοσύνης καὶ τὸ μόνον παιδαγωγικὸν μέσον, διὰ τοῦ ὁποίου ἐντυποῦνται τὰ ὑψηλὰ διδάγματα τῶν ἱερῶν ὕμνων, μεταφερόμενα δι' αὐτῆς εἰς τὸν οἶκον καὶ τὴν ἐργασίαν.

γ'. Εἶδος Μουσικῆς

Ἡ Ὀρθόδοξος Ἀνατολικὴ Ἐκκλησία ἀπὸ τῆς ἱδρύσεώς της εἰσήγαγεν ἀποκλειστικῶς τὴν φωνητικὴν Μουσικὴν κατὰ τὸ παράδειγμα τῆς ψαλμωδίας τοῦ Σωτῆρος ἡμῶν καὶ τῶν θείων Ἀποστόλων, θεωρήσασα ἀκατάλληλον τὴν ἐνόργανον τοιαύτην, ὡς πολύθρουν καὶ ποικιλόκροτον, ἡ ὁποία τέρπει μέν, ἀλλὰ δὲν διδάσκει οὔτε ὠφελεῖ.

Ἡ ἀπολύτως λεπτὴ αἰσθηματικὴ ἀντίληψις τῶν Πατέρων τῆς Ἐκκλησίας μας ἀντελήφθη ὀρθῶς ἐξ ἀρχῆς, ὅτι ἡ ἀνθρωπίνη φωνὴ περιέχει ἐντός της ἅπαντα τὰ μουσικὰ ὄργανα. Ἡ δὲ ἐλαστικότης αὐτῆς, ἡ καθαρότης, ἡ ἔκτασις καὶ ἡ γλυκύτης καὶ ἡ διὰ τῆς ἀμέσου σχέσεως αὐτῆς, πρὸς τὸ αἴσθημα διεγέρσεως τῆς συμπαθείας, καθιστοῦν αὐτὴν τὸ τελειότερον πάντων τῶν μουσικῶν ὀργάνων.

Διὰ τοῦτο καὶ ὁ θεῖος Πατὴρ τῆς Ἐκκλησίας Ἰωάννης ὁ Χρυσόστομος, ἀναπτύσσων τὰς ἀντιλήψεις του περὶ τῆς χρησιμοποιήσεως εἰς τὴν Ἐκκλησίαν μόνον τῆς φωνητικῆς Μουσικῆς, λέγει: «Ἐνταῦθα ἡ τοῦ Πνεύματος ἐνηχεῖ χάρις ἀντὶ αὐλοῦ καὶ κιθάρας καὶ σύριγγος τοῖς τῶν ἁγίων στόμασι κεχρημένη». Ἕτερος δὲ Πατὴρ Γρηγόριος ὁ Θεολόγος ἀναφωνεῖ: «Ἀναλάβωμεν ὕμνους ἀντὶ τυμπάνων, ψαλμωδίαν ἀντὶ λυγισμάτων καὶ κρότων θεατρικῶν».

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(ΤΕΛΕΥΤΑΙΟΝ)

Ὑπὸ ΗΛΙΑ ΚΟΥΤΣΗ
Public Accountant
Pittsburgh, Pa.

Τὸ Σύστημα τῶν Ὑποσχέσεων (Pledges)

ΚΥΡΙΑ πηγὴ εἰσοδήματος τῶν Προτεσταντικῶν Κοινοτήτων, ἡ ὁποία καλύπτει τὰ 85% κατὰ μέσον ὅρον τῶν συνολικῶν των ἐσόδων, εἶναι αἱ εἰσφοραὶ τῶν μελῶν διὰ τοῦ συστήματος τῶν Ὑποσχέσεων (Pledges). Σύμφωνα μὲ τὸ σύστημα αὐτὸ κάθε οἰκογένεια, μέλος τῆς Κοινότητος, ἐγγράφεται δι' ἕνα ὡρισμένον ποσόν, τὸ ὁποῖον ὑπόσχεται νὰ καταβάλῃ εἰς 52 ἑβδομαδιαίας δόσεις. Τὸ ποσὸν εἶναι ἀνάλογον μὲ τὸ εἰσόδημα τῆς οἰκογενείας. Κατὰ τὸν καθορισμόν του λαμβάνεται ὑπ' ὄψιν ὁ ἀριθμὸς τῶν ἐργαζομένων καὶ μὴ μελῶν, εἰδικαὶ οἰκονομικαὶ ὑποχρεώσεις, κ.τ.λ. Συνδρομή, ὅπως τὴν ἐννοοῦμεν ἡμεῖς, δὲν ὑπάρχει.

Τὸ σύστημα αὐτὸ ἐφαρμόζεται μὲ μεγάλην ἐπιτυχίαν, ὅπως ἀποδεικνύει τὸ εἰσπραττόμενον ποσοστὸν τῶν 85% ἐπὶ τοῦ συνόλου τῶν προσόδων. Παρ' ὅλον ὅτι τὸ σύστημα τοῦτο ἔχει ἐπιβληθῇ, κάθε ἔτος ὀργανοῦται κατὰ τρόπον μεθοδικὸν καὶ ἄρτιον ἐκστρατεία δι' ἐκείνους ποὺ ἀμελοῦν ἢ ἀδιαφοροῦν. Εἰς ἔκθεσιν μιᾶς Κοινότητος ἀναγινώσκομεν: «Ὅλα τὰ μέλη μας δὲν ἐγγράφονται δι' ὑποσχέσεις. Τὸ 1954 εἴχομεν 145. Πεντήκοντα μέλη μας χρησιμοποιοῦν ἀκόμη τὰ φάκελλα, ἄλλα δὲν ἐνεγράφησαν. Μερικοὶ .προσφέρουν μετρητὰ εἰς τοὺς δίσκους. Διὰ νὰ φέρωμεν εἰς πέρας τὸ ἔργον μας κατὰ τὸ 1955 πρέπει νὰ ἔχωμεν τὸ ὀλιγώτερον 150 ἀκόμη ὑποσχέσεις. Τὸ πρόγραμμά μας εἶναι μία ὑπόσχεσις διὰ κάθε μέλος. Πολλαὶ ὑποσχέσεις εἶναι πάρα πολὺ μικραί, ἐνῷ ἕνας μικρὸς ἀριθμὸς μελῶν προσφέρει μὲ γενναιοδωρία τὸ μεγαλύτερο ποσοστὸ τῶν προσόδων τῆς ἐκκλησίας μας...».

Πρέπει συνεπῶς νὰ ἔχουν ὑπ' ὄψιν των αἱ Κοινότητές μας, ποὺ θ' ἀρχίσουν νὰ ἐφαρμόζουν τὸ σύστημα αὐτό, ὅτι θ' ἀπαιτηθῇ, ἰδίως εἰς τὴν ἀρχήν, ἐπίμονος καὶ μεθοδικὴ ἐργασία διὰ νὰ ἀρχίσῃ νὰ φέρῃ καρπούς. Ἡ ἐπιτυχία του ἐξαρτᾶται κυρίως ἀπὸ τὴν διαφώτισι καὶ διαπαιδαγώγησι. Ὅσον πληρέστερα γίνῃ ἡ διαφώτισις μὲ ὁμιλίας, ἐγκυκλίους, προσωπικὰς ἐπισκέψεις, τόσον ἐνωρίτερον καὶ καλύτερον θ' ἀρχίσῃ τὸ σύστημα ν' ἀποδίδῃ. (Ἂς ἀναφέρωμεν ἐδῶ ὅτι ἡ νέα Κοινότης τοῦ «Τιμίου Σταυροῦ» τοῦ Pittsburgh, Pa., ἥτις εἰς πολλὰ ἔχει καινοτομήσει, ἤρχισε νὰ ἐφαρμόζῃ τὸ σύστημα αὐτὸ μὲ πολὺ ἐνθαρρυντικὰ ἀποτελέσματα.)

Εἴπομεν ὅτι ἡ Ὑπόσχεσις τοῦ κάθε μέλους εἶναι ἀνάλογος μὲ τὸ καθαρὸν εἰσόδημά του ἐν συσχετισμῷ μὲ τὰ οἰκογενειακὰ βάρη. Μὲ ποίαν ὅμως ἀναλογίαν γίνεται ὁ ὑπολογισμός; Εἰς τὸ ἐρώτημα αὐτὸ μία Προτεσταντικὴ ἐκκλησία ἀπευθυνομένη εἰς τὰ μέλη της, ἀπαντᾷ ὡς ἑξῆς: «Κανεὶς ἄλλος ἐκτὸς ἀπὸ σᾶς δὲν ἠμπορεῖ ν' ἀπαντήσῃ εἰς τὸ ἐρώτημα αὐτὸ εἰς δολλάρια καὶ σέντς. Ὁπωσδήποτε ὅμως, ὑπάρχει μία γενικὴ ἀρχή, τὴν ὁποίαν μπορεῖτε νὰ χρησιμοποιήσητε. Ἡ ἀρχὴ αὐτὴ εἶναι νὰ δίδῃ κανεὶς ἐν ἀναλογίᾳ (proportionate giving). Ὅ,τι ἔχομεν ἔρχεται ἀπὸ τὸν Θεόν. Τὸ χρῆμα καὶ τὰ ὑπάρχοντά μας δὲν εἶναι δικά μας, ἀλλὰ δικά Του. Εἴμεθα ὑποχρεωμένοι νὰ δίδωμεν πίσω εἰς Αὐτὸν ἕνα λογικὸν ποσοστὸν τοῦ εἰσοδήματός μας. Ὁ κανὼν τῆς Παλαιᾶς Διαθήκης ἦτο νὰ προσφέρεται εἰς τὸν Θεὸν τὸ ἓν δέκατον. Πολλοὶ Χριστιανοὶ καὶ σήμερον ἀκόμη ἀκολουθοῦν τὸν κανόνα αὐτόν. Ὡστόσο εἰς τὴν ἐποχή μας γίνονται πολλαὶ ἐκκλήσεις διὰ κοινωφελῆ ἔργα, ποὺ πρέπει νὰ ὑποστηριχθοῦν. Ἐπίσης πολλὰ ἔργα γίνονται σήμερα ἀπὸ τὴν Κυβέρνησιν διὰ τῶν συναζομένων φόρων, ποὺ ἐσυνηθίζετο πρὶν νὰ γίνωνται ἀπὸ τὴν Ἐκκλησίαν. Πολλοὶ ἀπὸ μᾶς αἰσθάνονται, ὅτι δὲν ἠμποροῦν νὰ δίδουν ὁλόκληρο τὸ 10% εἰς τὴν ἐκκλησίαν. Ὁ κανὼν πρέπει νὰ εἶναι ὁ ἴδιος, διότι τὸν κανόνα αὐτὸν τὸν ὥρισε ὁ Θεός. Ἡ ἀκόλουθος κλῖμαξ χρησιμοποιεῖται εὐρύτατα ἀπὸ τὴν ἐκκλησίαν μας καὶ καθορίζει τὸ **κατώτατον ὅριον** ποὺ κάθε οἰκογένεια ὀφείλει νὰ εἰσφέρῃ.

Ἐπὶ καθαροῦ ἐτησίου εἰσοδήματος τῶν $5,000.00:

5% ἐὰν εἶναι ἕνα ἢ δύο μέλη εἰς τὴν οἰκογένειαν.
4% ἐὰν εἶναι τρία μέλη εἰς τὴν οἰκογένειαν.
3% ἐὰν εἶναι τέσσαρα μέλη εἰς τὴν οἰκογένειαν.
2% ἐὰν εἶναι πέντε ἢ περισσότερα μέλη εἰς τὴν οἰκογένειαν.

Διὰ εἰσοδήματα κάτω τῶν $5,000 ἐλαττώσατε τὸ ποσοστὸν κατὰ μίαν μονάδα. Πάντως τὸ κατώτατον ὅριον πρέπει νὰ εἶναι πάντοτε 2%».

Ὁ Robert Cashman εἰς τὸ βιβλίον του «Ἐκκλησιαστικὰ Οἰκονομικὰ» παραθέτει τὴν ἑξῆς κλίμακα:

Ἐτήσ. Εἰσόδημα	Ὑπόσχεσις
$20,000.00	$624.00
10,000.00	312.00
7,000.00	208.00
5,000.00	143.00
4,000.00	117.00
3,000.00	91.00
2,000	52.00

Ἀπὸ τὴν παράθεσιν τῶν ἀνωτέρω πινάκων γίνονται ἀντιληπτὰ δύο πράγματα: α) Ἡ μεθοδικότης καὶ δικαιοσύνη διὰ τῶν ὁποίων αἱ Προτεσταντικαὶ Ἐκκλησίαι κατανέμουν τὰ οἰκονομικὰ βάρη μεταξὺ τῶν μελῶν των. β) Αἱ εἰσφοραὶ τῶν μελῶν ὅλων τῶν κατηγοριῶν εἰσοδήματος πρὸς τὴν ἐκκλησίαν των εἶναι πάντοτε γενναῖαι.

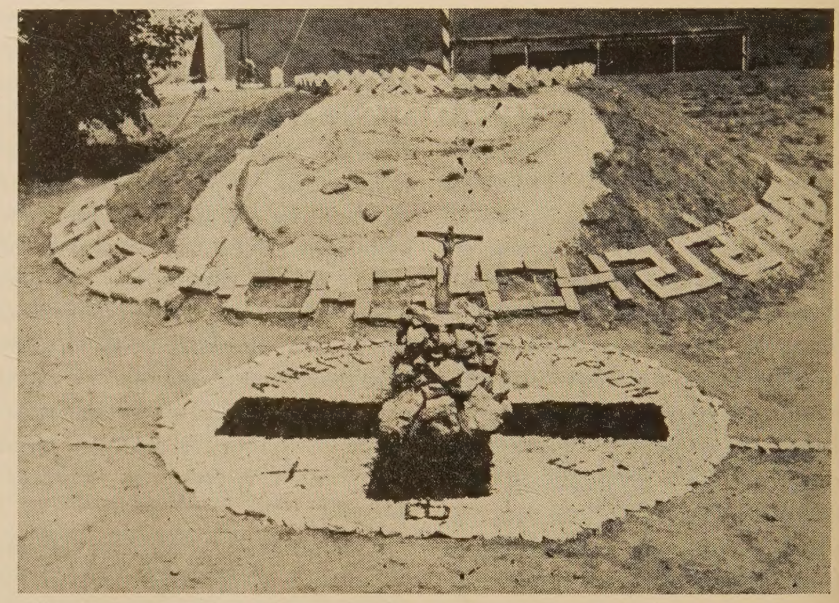
Ἂς ἴδωμεν τώρα πῶς λειτουργεῖ τὸ σύστημα τοῦτο τῶν Ὑποσχέσεων.

Ἐνωρίς, τὸν Ὀκτώβριον, τὸ Διοικητικὸν Συμβούλιον ἑτοιμάζει τὸ πρόγραμμα δράσεως τοῦ ἐρχομένου ἔτους, ἐπὶ τῇ βάσει δὲ αὐτοῦ ἡ Οἰκονομικὴ Ἐπιτροπὴ καταρτίζει τὸν Προϋπολογισμόν. Καὶ τὰ δύο, πρόγραμμα καὶ προϋπολογισμός, μαζὺ μὲ μίαν εἰσήγησιν καὶ ἔκκλησιν πρὸς τὰ μέλη, τυπώνονται. Ἐν τῷ μεταξὺ ἡ Οἰκονομικὴ Ἐπιτροπὴ καταρτίζει τὰ Συνεργεῖα Ὑποσχέσεων (Canvassers) μὲ πρόσωπα, ποὺ ἐκλέγονται μὲ πολλὴν προσοχήν. Τὰ συνεργεῖα αὐτά, ἀποτελούμενα ἐκ δύο μελῶν ἕκαστον, ἔχουν σκοπὸν νὰ ἐπισκεφθοῦν τὰς οἰκογενείας, ποὺ θὰ τοὺς ἀναθέσῃ ἡ Οἰκονομικὴ Ἐπιτροπή, νὰ τοὺς παραδώσουν τὴν Εἰσήγησιν μὲ τὸ Πρόγραμμα καὶ τὸν Προϋπολογισμὸν (μαζὺ μὲ μίαν κάρταν ἐγγραφῆς) καὶ νὰ ἐξηγήσουν καὶ συζητήσουν μὲ τὴν οἰκογένειαν τὸ πρόγραμμα καὶ τὰς ἀνάγκας τῆς ἐκκλησίας. Κατὰ τὴν ἐπίσκεψιν αὐτὴν τὰ μέλη τοῦ συνεργείου **δὲν ζητοῦν ἀπὸ τὴν οἰκογένειαν νὰ δηλώσῃ τὸ ποσὸν τῆς ὑποσχέσεώς της.** Τὴν ἀφήνουν νὰ τὸ ἀποφασίσῃ κατόπιν.

Ἄλλαι Κοινότητες ζητοῦν ἀπὸ τὰ μέλη των νὰ στείλουν μὲ τὸ ταχυδρομεῖον τὴν κάρτα τῆς ὑποσχέσεως (pledge card) συμπληρωμένην. Ἄλλαι ἑτοιμάζουν διὰ τὸν σκοπὸν αὐτὸν μίαν ὡραίαν τελετήν: Ὁρίζουν μίαν Κυριακὴν τοῦ Νοεμβρίου ἢ Δεκεμβρίου ὡς **Κυριακὴν Ἀφοσιώσεως** (Loyalty Sunday) καὶ παρακαλοῦν τὰ μέλη των νὰ ἔλθουν τὴν Κυριακὴν αὐτὴν εἰς τὴν ἐκκλησίαν καὶ νὰ ἀποθέσουν τὴν Ὑπόσχεσίν των εἰς τὸ Altar ὡς προσφοράν των εἰς τὸν Θεόν. Τὰ ὀνόματα ἐκείνων, ποὺ ἐγγράφονται δι' ὑποσχέσεις δημοσιεύονται, **ποτὲ ὅμως τὰ ποσά.**

Ἡ Οἰκονομικὴ Ἐπιτροπὴ συγκεντρώνει τὰς Ὑποσχέσεις καὶ τὰς τακτοποιεῖ. Ἑτοιμάζει ἐπίσης κατάλογον τῶν μελῶν ποὺ δὲν ἐνεγράφησαν καὶ εἰς τὰ μέλη αὐτὰ στέλλει ὑπενθυμίσεις ἢ τὰς δίδει εἰς τὸν ἱερέα διὰ νὰ τὰ ἐπισκεφθῇ.

Μὲ τὸ ἁπλόν, λογικόν, δίκαιον καὶ ἀξιοπρεπὲς τοῦτο σύστημα αἱ Προτεσταντικαὶ Ἐκκλησίαι εἰσπράττουν ἀνέτως τὰ χρήματα, ποὺ χρειάζονται διὰ τὴν πλήρη καὶ ἀπρόσκοπτον λειτουργίαν των καὶ τὴν πραγματοποίησιν τοῦ πνευματικοῦ των προγράμματος.



Εἰς τὸν ἀνωτέρω εἰκονιζόμενον ὑπαίθριον χῶρον χριστιανοὶ νέοι μιᾶς Ἑλληνικῆς θερινῆς κατασκηνώσεως μὲ ἐξαιρετικὴν φιλοκαλίαν ἑτοποθέτησαν τὴν Ἑλληνικὴν σημαίαν, τὸν Ἐσταυρωμένον καὶ τὸν χάρτην τῆς μεγαλονήσου καὶ ἀλυτρώτου Κύπρου. Τὸ τελευταῖον τοῦτο δείχνει τὴν ἱερότητα τῆς ἐπιθυμίας τῶν Ἑλλήνων νὰ ἴδουν τὴν πλήρη δικαίωσιν τοῦ ἀγῶνος τῆς ἐλευθερίας τῶν Κυπρίων ἀδελφῶν μας.

ΤΟ ΗΜΕΡΟΛΟΓΙΟΝ ΠΟΥ ΟΛΟΙ ΠΕΡΙΜΕΝΑΤΕ
ΜΠΟΡΕΙΤΕ ΝΑ ΤΟ ΕΧΕΤΕ ΔΙΑ ΤΟ 1956

Εἰς τὰ

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(Πλήρης Μετάφρασις)

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ΚΑΙ ΜΕ ΠΛΗΡΕΙΣ ΠΛΗΡΟΦΟΡΙΑΣ

Γράψατε διὰ δείγματα καὶ περισσοτέρας πληροφορίας.

Talks with Sunday School Teachers

By X. DIAMOND
Director of Sunday Schools

"ST. BASIL'S ACADEMY DAY"

FOR THE GREEK ORTHODOX SUNDAY SCHOOLS

We are presenting below the resolution of the 1955 Class of the Sunday School Teachers Seminar at St. Basil's Academy by which resolution they proclaim the first Sunday of December as "ST. BASIL'S ACADEMY DAY" for all Sunday Schools of the Greek Orthodox Church of America.

During their fifteen days at the Academy, these Sunday School Teachers, representing communities throughout the United States, became closely aware of the tremendous tasks of the Greek Archdiocese and especially the great value of the Sunday School Seminar. At the same time they realized the great mission of the Academy in its philanthropic and educational purposes.

With this resolution the Sunday School Teachers desired:

1. To express their gratitude to the Greek Archdiocese and to the Academy for the organization of the Seminar, which, according to their words, "has uplifted them spiritually, showed them many ways in which their methods can be improved . . . inspired them to return to their communities determined to put forth ever greater efforts to achieve the finest possible results . . . inspired them to increase their studies and extend their efforts beyond their previous ones . . . raised their spirituality to greater heights and created within them a new feeling of great pride for our Mother Church."

2. To help the work of the Academy principally in her efforts to improve the living conditions of the orphans under her protection.

Along with these noble intentions of the Sunday School Teachers, this resolution and its execution constitute an excellent opportunity for our Sunday Schools to lead their pupils to apply the Christian teachings concerning Christian love and charity. Such a project is the best method to introduce charity to our children and give them the satisfaction that with their share they will give happiness to less fortunate children during the joyful days of Christmas.

We are sure that all persons responsible for our Sunday Schools — Priests, Directors of Sunday Schools, Sunday School Teachers — will adopt this resolution and will work with enthusiasm for the success of the goal it has set.

The Sunday School Department of the Greek Archdiocese will furnish the Sunday Schools with the necessary literature for the facilitation of their endeavors.

"ST. BASIL'S ACADEMY DAY" should become the symbol of unity of our Sunday Schools in practicing the teachings of Christian love and brotherhood upon the occasion of the Christmas holidays.

RESOLUTION

We, the 1955 Class of the Sunday School Teachers Seminar at St. Basil's Academy, representing communities in every Diocese, adopt officially and unanimously the resolution passed by the Sunday School Conference in Charlotte, N. C., June 11 and 12, 1955, as follows:

That the first Sunday in December of each year be designated as ST. BASIL'S ACADEMY DAY for all Sunday Schools of the Greek Orthodox Church of America. On this day, Sunday School pupils will *personally* bring financial contributions to their Sunday Schools for St. Basil's Academy. These contributions will be sent to each Diocese headquarters, no later than the third Sunday in December.

The Bishop of each Diocese will send all contributions for his Diocese to St. Basil's Academy to be received prior to Christmas; that this gift be used for a specific purpose each year and not go into a general fund; that this project begin this year.

Also that this day be observed in all the Sunday Schools and Churches for dissemination of information and publicity about the works and needs of the Academy. This publicity can be expedited through signs, information and suggestions prepared by the Academy and distributed to all the Communities in time to be used on this day.

NOTE: The financial contributions to come from the Sunday School children only.

The publicity to reach the whole Community through the efforts of the Sunday School Teachers and the Priest.

We further resolve that a copy of this resolution be sent to each Diocese and Community so that proper action can be taken.

COMMITTEE

KATHERINE AVDALAS, Diocese I
DAISY KALOGERAKIS, Diocese II
PETER CARRAS, Diocese III
NICK POULOS, Diocese IV
GEORGIA TASSOPOULOS, Diocese V
GEORGIA ROMINGER, Diocese VI

THE QUESTION BOX

By Rev. LEONIDAS C. CONTOS
Los Angeles, Calif.

The title Patriarch and its significance in the development of the Church.

As Christianity spread westward through Asia Minor and southern Europe, and the episcopal structure of the Church consolidated, it was natural that the bishops of certain provinces should achieve pre-eminence over others. The Christian doctrine was first preached and the churches first established in the larger metropolitan centers for the most part. From these centers the missionary activities of the Church reached out to the towns of lesser consequence and so into the provinces.

As cities waxed or waned in respect to cultural or political prominence, the influence of their respective churches and sees also increased or diminished. Another important factor was whether a particular church had been founded by one of the Apostles. Usually the bishops of these cities were known as Metropolitan Bishops or Exarchs, and, while equal in rank among themselves, they were first among the other bishops of their respective sees. From the first Christian century such centers were Jerusalem, Antioch, Rome, Ephesus, Corinth, Alexandria, etc.

When Constantine divided the empire into four Praetorian Prefectures, and each of these in turn into thirteen diocesan districts, the prominence of these Primates increased. They were entitled to ordain Metropolitan Bishops and to preside over diocesan synods. Thus the Bishops of Antioch, Rome and Alexandria obtained an outstanding position as Bishops of Apostolic Sees, and, in the case of Rome, of the capital city. This supremacy was recognized by the sixth canon of the First Ecumenical Council in 325.

However, Constantine in 330 moved the seat of the empire from West to East, and with the ascendancy of Constantinople, the bishop of that Church, founded by the Apostle Saint Andrew, also achieved prominence. The Second Ecumenical Council in its 3rd canon, accorded precedence of honor after the Bishop of Rome to the Bishop of Constantinople, "forasmuch as it is the New Rome." The status thus given the Bishop of Constantinople was confirmed by the whole Church and the exact extent of his jurisdiction fixed, at the Fourth Council held in Chalcedon in the year 451. This Council also elevated Jerusalem to the rank of a Patriarchate and conferred on all five of these Exarchs the title of Patriarch.

The procedure of the Orthodox Eastern Church with regard to the Canonization of Saints.

The processes which culminate in the canonization of a saint — which means including the saint's name in an official canon, or catalogue — have always originated among the people. Let us assume that in a certain province an individual is noted for his ascetic and holy mode of life. He gives wise counsel to those who come to him in his solitary dwelling place, he achieves what appear to be miracles of healing; all about him is an unmistakable aura of saintliness. He is held in deepest reverence by the people of the district. When he dies the legend of holiness survives; possibly it is enriched by evidences of miraculous powers connected with his remains or petitions for his intercession. Under these or like circumstances the people, usually through their clergy, submit to the bishop of the province these evidences of saintliness. From this point it is the Church's duty to inquire carefully into the substance of the legend that surrounds the life and work of the individual. Oftentimes this involves years of the most meticulous investigation. When the leading spiritual authority of that particular province is convinced that there are true manifestations of saintliness, he submits to the highest ecclesiastical authorities an exposition of all the evidence; then, after careful and prayerful study by that body, usually the Synod of Bishops, if the evidence is sufficiently clear, the individual is pronounced a Saint of the Church and commemorated as such in a special celebration of the Divine Liturgy.

However, this is not final canonization. For the Saint's name to enter the general canon of the Church's acknowledged Saints requires an act of the general council. Such councils meet very infrequently, and so must act on numerous cases, sometimes covering a span of many years. No such council has been held in the Eastern Church since the seventh Ecumenical Synod, involving the whole, and as yet undivided, Church of Christ, which convened at Nicaea in the year 787. Nevertheless, over the centuries many names have been added to the canon of revered Saints through the decisions of various autonomous Churches, as in Russia, Roumania and Greece.

Recently, for the first time since 1936, the Synod of the Ecumenical Patriarchate canonized St. Nicodemus the Athonite, thus adding a new name to the list of the Saints of our Church. In Egypt, the Church will probably proclaim as a Saint Bishop Nectarius, Metropolitan of Pentapolis, who died early in this century.

ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ

ΣΥΣΤΑΣΙΣ

Πρὸ ὀλίγων μηνῶν ἕνα ἐκ τῶν Κοινοτικῶν μας Δελτίων ἐδημοσίευσεν ἄρθρον μετὰ τῆς φωτογραφίας τοῦ Λατίνου Ἐπισκόπου Fulton J. Sheen. Οὗτος, ὡς γνωστόν, τυγχάνει ἐκ τῶν πλέον δυναμικῶν ἑρμηνευτῶν τῆς Ρωμαιοκαθολικῆς Πίστεως καὶ ἐκ τῶν καλυτέρων στελεχῶν τοῦ δικτύου τῆς Προπαγάνδας τῆς Ἐκκλησίας αὐτῆς. Ἕνα ἄλλο πάλιν Κοινοτικὸν Περιοδικόν, μεταφράζον τὴν ἀντικυπριακὴν προπαγάνδαν τῆς Βρετανικῆς Κυβερνήσεως εἰς τὴν χώραν ταύτην, ἐδημοσίευσεν ἄρθρον ἐναντίον τοῦ τιμίου ἀγῶνος τῶν Κυπρίων διὰ τὴν ἀπόκτησιν τοῦ ἱεροῦ δώρου τῆς ἐλευθερίας των.

Σφάλματα μεγάλα ὡς τὰ ἀνωτέρω ἢ καὶ μικρότερα ἀναμφιβόλως ἐπαναλαμβάνονται κατὰ τὰς μιμεογραφημένας ἢ καὶ ἐντύπους πολυτελεῖς ἐκδόσεις τῶν Κοινοτικῶν Δελτίων, διὰ τὴν ἐπιμέλειαν καὶ ἔκδοσιν τῶν ὁποίων ἕνα σοβαρὸν χρηματικὸν ποσὸν διατίθεται καὶ σοβαρὰ σπατάλη πολυτίμου χρόνου καὶ δυνάμεων ἀπαιτεῖται. Τοῦτο δὲν εἶναι ἀνεξήγητον. Ἡ ἔκδοσις ἑνὸς περιοδικοῦ, συμφώνου πρὸς τὸ γράμμα καὶ τὸ πνεῦμα τῆς πίστεώς μας, εἶναι κατ' ἐξοχὴν μεγάλο, λεπτὸν καὶ ὑπεύθυνον ἔργον. Τὸ ἔργον τοῦτο συμβαίνει πολλάκις νὰ μὴν εἶναι δυνατόν, λόγῳ τοῦ μεγάλου φόρτου τῆς ἐργασίας του, νὰ παρακολουθήσῃ ὁ ἱερεύς. Τὸ παραδίδει εἰς τὰς χεῖρας ἐνθουσιωδῶν μέν, οὐχὶ ὅμως πάντοτε ἐπαρκῶς ὡπλισμένων διὰ μίαν τοιαύτην ἐργασίαν ἐθελοντῶν. Ἡ μεταφορὰ αὐτὴ τῆς εὐθύνης ἔχει ὀλέθρια ἀποτελέσματα. Πολλαὶ Κοινότητες, διὰ νὰ ἀποφύγουν τοιούτου εἴδους σφάλματα, φροντίζουν νὰ ἐκδίδουν ἕνα ἁπλοῦν τετρασέλιδον μιμεογραφημένον δελτίον, ὅπου δημοσιεύουν ἕνα μικρὸν ἀρθρίδιον τοῦ ἱερέως, τὸ ἐκκλησιαστικὸν πρόγραμμα καὶ τὰ κυριώτερα νέα τῆς κοινοτικῆς κινήσεως. Διὰ τὴν ὑπόλοιπον θρησκευτικὴν διαφώτισιν τῶν μελῶν των συνιστοῦν κατάλληλα θρησκευτικὰ περιοδικά, τὰς ἐκδόσεις τῆς Ἱερᾶς Ἀρχιεπισκοπῆς καὶ κυρίως τὸν «Ὀρθόδοξον Παρατηρητήν», ὅστις εἶναι τὸ ἐπίσημον δημοσιογραφικὸν ὄργανον τῆς Ἐκκλησίας μας εἰς Ἀμερικήν. Πολλαὶ μάλιστα Κοινότητες ἐνδιεφέρθησαν, σύμφωνα μὲ τὰς ὑποδείξεις τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, νὰ ἀγοράσουν τὸν «Παρατηρητὴν» δι' ὅλα τὰ μέλη των καὶ τὸν ταχυδρομοῦν εἰς αὐτὰ μὲ τὸ τετρασέλιδον μιμεογραφημένον δελτίον των. Ὁ «Παρατηρητὴς» προσφέρεται εἰς χαμηλὴν τιμὴν διὰ τὸν σκοπὸν αὐτόν. Ἡ σύστασίς μας εἶναι, ὅπως ὅσον τὸ δυνατὸν περισσότεραι Κοινότητες μιμηθοῦν τὸ καλὸν καὶ πρακτικὸν παράδειγμα τῶν ἐν λόγῳ Κοινοτήτων.

Η ΗΜΕΡΑ ΤΩΝ ΕΥΧΑΡΙΣΤΙΩΝ

Τὴν τετάρτην Πέμπτην τοῦ Νοεμβρίου θὰ ἑορτάσωμεν τὴν χαρμόσυνον καὶ σεμνὴν ἑορτὴν τῶν Εὐχαριστιῶν. Ὁλόκληρον τὸ Ἀμερικανικὸν Ἔθνος καὶ μετ' αὐτοῦ οἱ Ἀμερικανοὶ Ἑλληνικῆς καταγωγῆς, θὰ εὐχαριστήσωμεν τὴν ἡμέραν αὐτὴν ὡς εἷς ἄνθρωπος τὸν Θεὸν διὰ τὰ ἀγαθά, ποὺ ἐν ἀφθονίᾳ παρέσχε καὶ ἐξακολουθεῖ νὰ παρέχῃ εἰς ὅλους μας.

Δὲν ὑπάρχει ἀμφιβολία, ὅτι εἰς κάθε στιγμὴν τῆς ζωῆς μας πρέπει νὰ στρέφωμεν εὐγνωμόνως τὰ βλέμματά μας πρὸς τὸν δοτῆρα παντὸς ἀγαθοῦ. Ἑορταὶ ὅμως ὡς ἡ τῶν Εὐχαριστιῶν μᾶς δίδουν τὴν εὐκαιρίαν νὰ ἐκτελέσωμεν τὸ καθῆκον αὐτὸ ὁμαδικῶς μεθ' ὅλων τῶν μελῶν τῆς οἰκογενείας μας καὶ τῶν χιλιάδων καθ' ὅλην τὴν χώραν ἀδελφῶν μας. Κατὰ τὸν τρόπον αὐτὸν ἀποκτῶμεν τὴν αἴσθησιν, ὅτι εἴμεθα μέλη μιᾶς μεγάλης οἰκογενείας καὶ ἀποβάλλομεν ἕνα μεγάλο μέρος τοῦ ἀνθρωπίνου ἐγωκεντρισμοῦ μας.

Συνεπεῖς πρὸς τὴν πνευματικὴν φύσιν τῆς ἑορτῆς, δὲν εἶναι ὀρθὸν νὰ τὴν περιορίσωμεν εἰς τὰς ἀπολαύσεις ἐκ τῆς πλουσίας τραπέζης, ἥτις γέμει παντὸς εἴδους «τρυφῆς». Τὸ πρῶτον Thanksgiving ἑωρτάσθη ὑπὸ τῶν πρώτων ἀποίκων τῆς χώρας αὐτῆς μὲ προσευχάς, θρησκευτικὰ ἄσματα καὶ ἐν πνεύματι ἀγάπης μετὰ τῶν Ἰνδιάνων, ποὺ προσεκλήθησαν εἰς τὴν ἑορτήν. Μὲ τὸ ἴδιον πνεῦμα πρέπει νὰ ἑορτάσωμεν καὶ ἡμεῖς τὴν ἑορτὴν αὐτήν. Νὰ ἀπολαύσωμεν βεβαίως τῶν ἀγαθῶν τοῦ οὐρανίου Δοτῆρος, ἀλλὰ συγχρόνως νὰ ἀνυψώσωμεν τὸν νοῦν καὶ τὴν καρδίαν πρὸς Αὐτὸν μὲ αἰσθήματα εἰλικρινοῦς εὐγνωμοσύνης καὶ νὰ στρέψωμεν τὸ βλέμμα πρὸς τοὺς ἔχοντας ἀνάγκην ἀδελφούς μας.

THE VOICE OF GREEK ORTHODOXY IN AMERICA

Ἡ ἐν Washington, D. C., ἐδρεύουσα ὀργάνωσις "The Voice of Greek Orthodoxy in America," ὑπὸ τὴν προεδρίαν τοῦ δραστηρίου Ἑλληνοαμερικανοῦ νέου κ. Peter N. Chumbris, προσφέρει ἀπὸ πολλοῦ χρόνου σοβαρὰς ὑπηρεσίας εἰς τὴν ὑπόθεσιν τῆς προαγωγῆς καὶ διαδόσεως τῆς Ὀρθοδοξίας εἰς τὴν χώραν ταύτην. Ἐκ τῶν τελευταίων ἐνεργειῶν της μετ' ἰδιαιτέρας προσοχῆς σημειοῦμεν τὴν ἀπὸ κοινοῦ μετὰ τῆς θρησκευτικῆς ἐπιτροπῆς τῆς Παναρκαδικῆς Ὁμοσπονδίας Ἀμερικῆς ἀναφοράν της πρὸς τοὺς προέδρους τῶν ἑταιρειῶν: National, Columbia, Mutual and American Broadcasting Companies, καὶ Dumont Television Co., σχετικῶς (α) μὲ τὸ ζήτημα τῆς παραχωρήσεως ἐλευθέρου χρόνου δι' ἐκπομπὰς εἰς τὴν Ἀνατολικὴν Ὀρθόδοξον Ἐκκλησίαν, καὶ (β) τὴν παράλειψιν νὰ ἀναφέρεται εἰς τὰς σχετικὰς ἐκπομπὰς τὸ ὄνομα τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας παραλλήλως τῆς Ρωμαιοκαθολικῆς, Προτεσταντικῆς καὶ Ἰουδαϊκῆς θρησκείας.

ΑΓΙΑ ΓΡΑΦΗ

ΑΙ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΑΙ

Ὑπὸ Ἀρχιμ. ΤΟΜΟΘΕΟΥ ΠΑΝΤΕΛΑΚΟΥ

ΤΟΝ τρέχοντα μῆνα θὰ ἔχωμεν τὴν χαρὰν νὰ γνωρίσωμεν ἔτι περισσότερον τὸν Ἀπόστολον Παῦλον ἐκ τῆς μελέτης τῶν δύο του ἐπιστολῶν πρὸς τὴν Ἐκκλησίαν τῆς Κορίνθου.

Ἕνεκα τῆς γεωγραφικῆς της τοποθεσίας ἡ Κόρινθος ἦτο ἀπὸ τοὺς ἀρχαίους χρόνους γνωστὴ καὶ σπουδαία πόλις. Οἱ Φοίνικες εἶχον ἐγκατασταθῆ εἰς αὐτὴν δι' ἐμπορικοὺς λόγους. Οὗτοι εἶχον φέρει μαζύ των τὴν θρησκευτικήν των λατρείαν, ἥτις ἦτο γνωστὴ διὰ τὴν χαλαρὰν ἠθικήν της. Τοὺς Φοίνικας διεδέχθησαν κάτοικοι ἐξ Ἀττικῆς, μεταναστεύσαντες εἰς τὴν Κόρινθον. Κατὰ τὸ ἔτος 1074 π.Χ. ἡ πολιτικὴ ἐξουσία περιῆλθεν εἰς τοὺς Δωριεῖς. Τὰ κύρια χαρακτηριστικὰ τῆς πόλεως παρέμειναν τὰ αὐτά, ἤτοι τὸ ἐμπορικὸν πνεῦμα, ἡ τάσις πρὸς τὴν πολυτέλειαν ἕνεκα τοῦ πλούτου ἐκ τοῦ ἐμπορίου καὶ ἡ ροπὴ πρὸς τὴν ἀκολασίαν. Τὸ 146 π.Χ. ἡ πόλις κατελήφθη ἀπὸ τὸν Ρωμαῖον Στρατηγὸν Μόμιον, ὅστις τὴν κατέκαυσε. Ἡ πόλις ἀνῳκοδομήθη ἐκ νέου ἀπὸ τὸν Ἰούλιον Καίσαρα ὀλίγον πρὸ τοῦ θανάτου του τὸ 44 π.Χ. καὶ ἐγένετο ἕδρα ἀνθυπάτου.

Ὁ Ἀπόστολος Παῦλος ἔφθασε εἰς τὴν Κόρινθον κατὰ τὸ 52 μ.Χ., ὅπου παρέμεινε καὶ εἰργάσθη πρὸς διάδοσιν τοῦ Εὐαγγελίου ἐπὶ ἕνα καὶ ἥμισυ ἔτος. Κατὰ πρῶτον παρέμεινε μετὰ τοῦ ζεύγους Ἀκύλλα καὶ Πρισκίλλης, οἵτινες ἦσαν ὁμότεχνοι εἰς τὴν κατασκευὴν τῶν σκηνῶν. Ἐκ τῶν ἐσόδων τῆς τέχνης αὐτῆς ὁ Ἀπόστολος ἀντιμετώπιζε τὰ ἔξοδα τοῦ ἔργου τοῦ Εὐαγγελίου, τὰς ἰδικάς του ἀνάγκας καὶ τὰς ἀνάγκας τῶν συνοδοιπόρων του.

Ἡ Πρώτη πρὸς Κορινθίους ἐγράφη ἀπὸ τὸν Ἀπόστολον κατὰ τὸ διάστημα ποὺ εὑρίσκετο εἰς τὴν Ἔφεσον. Οἱ Χριστιανοὶ τῆς Ἐκκλησίας τῆς Κορίνθου εἶχον γράψει πρὸς αὐτὸν ζητοῦντες ὁδηγίας περὶ διαφόρων ζητημάτων. Προσέτι εἶχον ἐπισκεφθῆ τὸν Ἀπόστολον διάφορα πρόσωπα ἀφωσιωμένα εἰς αὐτὸν καὶ τὴν Ἐκκλησίαν, ὡς τὰ μέλη τῆς οἰκογενείας Χλόης (Κεφ. 1: 11-12), τὰ ὁποῖα ἔδωκαν εἰς τὸν Ἀπόστολον μίαν εἰκόνα τῆς καταστάσεως τῆς Ἐκκλησίας. Ὁ Ἀπόστολος εἶχε προηγουμένως ἀποστείλει τὸν Τιμόθεον, ἵνα μάθῃ ἀπὸ πρόσωπον ἰδικόν του περὶ τῆς Ἐκκλησίας. Τὰ τελευταῖα ὅμως νέα περὶ κομματισμῶν ἐν αὐτῇ ἀνησύχησαν τὸν Παῦλον καὶ ἀπεφάσισε νὰ γράψῃ τὴν ἐπιστολήν.

Ἡ ἐπιστολὴ ἔχει γραφῆ μετὰ πολλῆς προσοχῆς. Μετὰ τὸν χαιρετισμόν του πρὸς τὴν Ἐκκλησίαν, ἀμέσως ἀντιμετωπίζει τὸ ζήτημα τοῦ κομματισμοῦ. Ἡ Ἐκκλησία εἶχε διαιρεθῆ εἰς κόμματα τοῦ Παύλου, τοῦ Πέτρου, τοῦ Ἀπολλὼ καὶ τοῦ Χριστοῦ. Οἱ νεοφώτιστοι Χριστιανοὶ δὲν εἶχον ἐμβαθύνει εἰς τὸ πνεῦμα τῆς νέας θρησκείας, ὥστε νὰ θέσουν τὴν Ἐκκλησίαν ὑπεράνω προσώπων. Ὁ Ἀπόστολος ἀντιμετωπίζει τὸ φλέγον ζήτημα μὲ πολλὴν πρακτικὴν σκέψιν, ἐκφρασθεῖσαν εἰς ὀλίγας μόνον γραμμάς. Τοὺς ὑπενθυμίζει καὶ τοὺς καλεῖ νὰ σκεφθοῦν καὶ αὐτοὶ ὑπὸ ποῖον ὄνομα ἐβαπτίσθησαν καὶ ἀπὸ ποῦ πηγάζει ἡ σωτηρία των. Ἐπὶ πλέον τοὺς λέγει ὅτι τόσον ὁ Ἀπόστολος, ὅσον καὶ ὁ Πέτρος, ὡς καὶ ὁ Ἀπολλὼς δὲν εἶναι τίποτε ἄλλο παρὰ ἐργάται τοῦ Εὐαγγελίου τῆς σωτηρίας ἐν Χριστῷ (Κεφ. 1:10-31).

Ὁ Ἀπόστολος ἀντιμετωπίζει ἐπίσης τὸ ζήτημα τοῦ τρόπου τῆς προσελεύσεώς μας εἰς τὸν Χριστόν. Ὁ τρόπος δὲ αὐτὸς εἶναι ἡ «πίστις» καὶ ὄχι ἡ «γνῶσις». Ἡ Ἐκκλησία τῆς Κορίνθου εἶχε παρανοήσει τὸν τρόπον αὐτόν, καὶ εἶχε βασισθῆ περισσότερον ἐπὶ τῆς γνώσεως παρὰ ἐπὶ τῆς πίστεως. Τὸ θέμα τοῦτο ὁ Ἀπόστολος τὸ διαχειρίζεται ἐπιδεξίως. Λέγει ὅτι ὁ ἄνθρωπος διὰ τῆς σοφίας δὲν ἠδυνήθη νὰ γνωρίσῃ τὸν Θεόν. Τοῦτο εἶναι πολὺ ὀρθό. Ἡ ἀνθρώπινη γνῶσις τρέφεται ἀπὸ τὰς θεωρίας. Ἕνεκα τούτου βλέπομεν διὰ μέσου ὅλων τῶν αἰώνων τὴν μίαν θεωρίαν νὰ διαδέχεται τὴν ἄλλην, τὴν μίαν νὰ ὑποστηρίζῃ τὴν ὕπαρξιν τοῦ Θεοῦ, τὴν ἄλλην νὰ κάμνῃ τὸ ἀντίθετον. Προχωρεῖ ὁ Ἀπόστολος καὶ λέγει ὅτι ἐκεῖνο, ποὺ ὁ ἄνθρωπος δὲν ἠδυνήθη διὰ τῆς ἰδικῆς του δυνάμεως νὰ κατορθώσῃ, ἤτοι νὰ γνωρίσῃ τὸν Θεόν, ηὐδόκησε ὁ ἴδιος ὁ Θεὸς νὰ ἐπιτελέσῃ μὲ τὸ νὰ κάμῃ τὸν Ἑαυτόν Του γνωστὸν εἰς ἡμᾶς διὰ τοῦ Υἱοῦ Του. Ὥστε ὁ τρόπος, ποὺ πλησιάζομε καὶ γνωρίζομε τὸν Θεόν, εἶναι ἡ πίστις ἐν ἀγάπῃ ἐνεργουμένη (Κεφάλαια 2, 3, 4, 12, 13, 14). Εἰς τὸ ὑπόλοιπον τῆς ἐπιστολῆς, ὁ Ἀπόστολος δίδει τὴν λύσιν τῶν ζητημάτων, περὶ τῶν ὁποίων εἶχε γράψει ἡ Ἐκκλησία τῆς Κορίνθου (Κεφάλαια 5, 6, 7, 8, 9, 10, 11).

Ἡ ἐπιστολὴ ἔχει τρία ἀκόμη σπουδαῖα σημεῖα: (1) Τὴν ἐξιστόρησιν τῆς συστάσεως τοῦ μυστηρίου τῆς Θείας Εὐχαριστίας (11: 23-26), (2) τὸ περὶ τῆς Ἀναστάσεως (15:3-9), καὶ (3) τὸ μεγαλοπρεπὲς τέλος τοῦ περιφήμου Κεφαλαίου περὶ τῆς Ἀθανασίας (15: 42-58).

Ἡ Δευτέρα πρὸς Κορινθίους Ἐπιστολὴ ἐγράφη ἀπὸ τὴν Μακεδονίαν ὀλίγον μετὰ τὴν ἀναχώρησιν τοῦ Ἀποστόλου ἀπὸ τὴν Ἔφεσον. Ὁ Τίτος, ὅστις εἶχε ἀποσταλῆ εἰς

(Συνέχεια εἰς τὴν 277ην σελίδα)

SACRED MUSIC

Planning The Choir Year

By ANNA GALLOS
Baltimore, Md.

ANOTHER church year has commenced again and churches everywhere are bustling with activity. Organizations are planning events which will comprise the church activities for the year, and within each society program and planning committees are meeting to discuss the entire year's events for that particular group. In this manner members are informed in advance of the coming functions and interest is aroused as they anticipate each event. One of the advantages of planning ahead is that it gives members a chance to arrange their schedules accordingly.

The church choir is no exception. It, too, should plan its over-all September to June calendar. The church choir is one of the few organizations which require weekly attendance to both rehearsals and to church on Sunday. It has a set pattern of rehearsals—that is, the same music is sung each year at all Feast Days, during Lent and Easter, with very little or no variety in the musical arrangement. How, then, does the choir director avoid falling into the rut which unavoidably results from rehearsing traditional music year after year?

A choir director has many jobs, one of which is keeping his choir members interested. The interest, however, must be musical, because choir members like to sing and to learn new music. Choir directors tend to undermine the intelligence of their group by saying that they cannot read music, and that they cannot learn this liturgy or that folk song because the music is too difficult. If one is completely honest with himself he will see that the choir director can teach the more "difficult" music if he is not too busy or indifferent to learn it first himeslf. If the choir director starts with material of medium difficulty, he will be amazed at the improvement in his choir, as he increases steadily the difficulty of the music.

What kind of a calendar of events can a choir director plan which will keep alive the musical interest of his choir? At the start of the church year, the choir director will meet with the choir officers to set up the program for the year. Since the year's plans will affect the entire community, the priest should be invited to attend. If yours is the kind of community which has a church board representative for the choir, he, too, should be invited. In this manner there will be no misunderstandings or overlapping in social functions from other organizations.

Inasmuch as maintaining musical interest is all-important a choir should schedule one musical event as the main project of the year. It could be a Christmas concert, an operetta, or a cantata. The musical experience gained from learning other than Greek Orthodox church music, is invaluable in that you are improving the musicianship of your choir members, and what is more important, you are teaching them something different. In planning a concert, one does not have to begin with an elaborate and lengthy program. As a start, plan to give a concert-dance and have just a few choral selections, let us say, five. If you have an instrumental soloist use him also between the choral selections. Perhaps you have a person who is studying voice and who would welcome the opportunity of performing. You could enhance the program with his selections. The concert would last about an hour, and then dancing would follow for the rest of the evening. A suggested plan would be to select choral numbers which are in keeping with the season, that is, if you are giving a December concert you could use the Christmas theme, or if it is a spring concert it could be any theme at all, or one could use March 25th because here we have a double holiday, religious and patriotic. It is understood, of course, that a dance could not be held in conjunction with a concert during any of the Lenten periods. You could substitute this with a coffee hour reception or any other appropriate function.

The general calendar for the year could include some of these ideas: a Halloween party which could easily be had after one of the rehearsals . . . an annual Christmas party . . . attending a concert, opera or play as a group . . . inviting another choir for a song festival . . . going out to dinner once a month on rehearsal night before rehearsal . . . inviting a noted musician in your city to speak on musical subjects which may interest your group . . . giving parties to members who are getting married or for those who may be expecting babies . . . a graduation cake for the graduates in June is always appreciated and everyone has a great time.

These are only a few of the many ideas which can be utilized to help the choir director solve the chronic illness called absenteeism. When the choir calendar has been planned for the year, a copy should be mailed to each member. Do not schedule too much the first year, for if you do not live up to your promises it is worse than having made no plans at all. Be sure that you schedule the date for your musical project first, so that you can work on it during weekly rehearsals. Rehearsals can become pretty dreary if all you do each time is practice the apolitikio for Sunday, or only the necessary changes.

This, then, is a suggested plan for any average choir. The plan is not flawless, nor does it pretend to be the cure-all for absenteeism and lack of interest. Certainly you as a choir director will prove to your members that you are an organized individual, one who is genuinely interested in keeping them together to teach them music worthy of God. For it is much more preferable

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VARIETY

By Rev. ANTHONY KOSTUROS
Los Angeles, Calif.

VARIETY is said to be the spice of life. Every phase of our living appears to have an assortment of shades, a differing abundance of manifestations. One day man is sad; the next, happy. One day he succeeds; the following, he fails. At times he feels the warmth of the sun's rays. At times he takes shelter to escape the drenching effect of heavy rains. Often he aspires to reach new levels of thought and emotion. Just as often, if not more, he prefers to find contentment in the superficial pleasures of earthly enjoyment. Truly, man has his seasons, his winter of cold feelings like hate, jealousy, indifference; his spring of budding emotions like sympathy, consideration, love; his summer of restful thoughts like understanding of others, better evaluation of humanity as a whole, clearer perception of his own weaknesses; his autumn of acts which show him to be bare of dignity, like cheating, lying, stealing, deceiving.

No wonder Saint Paul admonishes us that "he who thinketh he can stand, let him watch lest he fall." Paul knew how varying the days and ways of man are in his quest for inner security and peace.

It seems that while man is on earth he will never be able to avoid variety of expression, variety so broad and long in its swing from one extreme to the other that one begins to question his own sense of stability. How can you feel that you are one and the same person when you can hate as passionately as you love, destroy as effectively as you build, turn from God as easily as you turn to Him? Yet, you are essentially the same individual. You have the same spiritual element, the soul. You are the same painter. Your paintings are just different. This is the variety of life and this variety seems to be a substantial part of man's makeup.

Many ask, Why are we so changeable from day to day, hour to hour? Simply because we haven't reached the point of being like God, changeless. God never hates. He always loves. God never lacks considerateness. He is always merciful. God never punishes due to anger. He may permit us to pass through the fire of misfortune to be purified. God, however, is always inclined toward the good, never toward evil. And only when we have made the decision to become like God, only when we can look up to our Creator to experience even momentary feelings of His changelessness are we deeply and genuinely satisfied from life. Only when we persist in reaching Him through prayer and meditation to hold on to fleeting moments of love, mercy, peace, security, do we gradually become more stable in the understanding of these emotions, only then do we actually begin to know what it means to live "divinely."

If, in the framework of variety, life on earth is to bring us more joy, more security, more happiness, we must make an earnest and persevering effort to find less variety in thoughts and feelings of an opposite nature and more of it in thinking and feeling which is similar and consistent. We don't need more of opposites. We need a greater degree of things which are alike.

Isn't it obvious that the happier man is he who discovers that he has managed to understand that there is variety in love not because it is sometimes converted into hate but can be elevated to a richer and fuller love? Isn't it evident that there is just as much variety in continuing to climb as there is in climbing and falling?

The Epistles of Saint Paul indicate how much satisfaction he found in the variety of reverence. It was thrilling to become a convert to Christianity. It was heartwarming to engage in a series of persistent and successful attempts to learn more of godliness, to learn more about the type of holiness which finds its ultimate expression in God. Paul's greatness lies in his having discovered the variety which life offers along paths steadily leading upward, in having understood that changeable man is happiest when he tries to imitate changeless God.

Have you ever noticed how good you feel when you preserve a fine thought or feeling one day, then two, three, four and so on? You have found variety in the extent, in the time-length of the thought or emotion.

I imagine that all of us have looked at a child playing and felt the warmth of love and tenderness which children's innocence usually provokes. If we would intensify this feeling one hundred times just think how much more satisfied we would be. This intensification would enrich our feeling and this enrichment would give us new insight into the meaning of love and tenderness. Wouldn't this enrichment be a variety of the same emotion?

If life on earth is diverse in its manifestations owing to man's successes and failures, it is much more satisfying in its variety to him who succeeds in becoming changefully changeless, to him who gains a complete knowledge of certain things with a steady, upward pace.

If variety is to be more than the spice of life, if it is to be life's essence for you and me, we must learn how to enjoy thoughts and feelings whose changes produce continuous improvement and eventual understanding of Him from Whom all stability emanates.

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to be criticized as a director who is always presenting new music than to be known as a director who never teaches anything new.

ΕΤΟΣ ΚΑ΄ Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ ΑΡΙΘ. 428

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

Ἐκ τοῦ ἐπισήμου δημοσιογραφικοῦ ὀργάνου τοῦ Οἰκουμενικοῦ Πατριαρχείου «Ἀπόστολος Ἀνδρέας» ἀποσπῶμεν τὰ κάτωθι:

«Μᾶς συγκινεῖ τὸ ἐνδιαφέρον τῆς Σεβ. Κυβερνήσεως διὰ τοὺς παθόντας τὴν 6ην Σεπτεμβρίου. Ἀλλ' εἶναι ἀπαραίτητος καὶ ἡ μεταξὺ τῆς Ὁμογενείας ἀλληλεγγύη καὶ βοήθεια ἐκ μέρους τῶν μὴ θιγέντων πρὸς τοὺς παθόντας ἀδελφούς».

«Ὁ Ἐξοχ. Ὑπουργὸς τῆς Παιδείας κ. Τζελὰλ Γιαρδιμτζῆ ἐπραγματοποίησε τὰς δηλώσεις αὐτοῦ, καί, πρὸς ἀνόρθωσιν τῶν ζημιῶν εἰς τὰ σχολεῖα ἡμῶν, ἵνα ἡ λειτουργία αὐτῶν ἀρχίσῃ κανονικῶς, διέθεσε ποσὸν 110.000 λιρῶν. Τὸ ποσὸν τοῦτο κατατμηθὲν ἀναλόγως τῶν ζημιῶν τῶν σχολείων, ἐδόθη εἰς τὰς Ἐφορίας καὶ αἱ ἐπισκευαὶ ἐπιταχύνονται».

«Ἔχομεν ἀνάγκην ἀλληλεγγύης καὶ ἀλτρουϊσμοῦ. Ἀπὸ τὰς Φιλοπτώχους Ἀδελφότητας τῶν μεγαλυτέρων Κοινοτήτων μας ὁ κόσμος μὰς περιμένει περισσότερα. Οἱ Ἐπόπται καὶ οἱ Ἱερ. Προϊστάμενοι ἂς τεθοῦν ἐπὶ κεφαλῆς τῶν Φιλ. Ἀδελφοτήτων εἰς μίαν ἐνέργειαν πρὸς συλλογὴν ἐνδυμάτων καὶ κλινοσκεπασμάτων, χάριν ἐκείνων, ποὺ τὰ ἔχασαν ὅλα».

«Περισσότερον ἀπὸ κάθε ἄλλην φοράν, ἐπιβάλλεται ἡ ἄμεσος καὶ εἰς εὐρυτάτην κλίμακα λειτουργία τῶν Συσσιτίων. Ὄχι μόνον οἱ τέως ἄποροι μαθηταί, ἀλλὰ καὶ οἱ ἐξ εὐπόρων, ἄλλοτε, γονέων μαθηταὶ ἔχουν ἀνάγκην ἑνὸς ζεστοῦ μεσημβρινοῦ φαγητοῦ».

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

Ὁ Νέος Ἐπίσκοπος Τροπαίου

Τὴν 3ην Νοεμβρίου ἐτελέσθη ἡ εἰς Ἐπίσκοπον χειροτονία τοῦ Πανοσιολ. Ἀρχιμ. Πολυεύκτου Φινφίνη. Ἡ χειροτονία ἐγένετο εἰς τὸν Ναὸν τοῦ «Ἁγίου Νικολάου» ἐν Pittsburgh, Pa., ὑπὸ τοῦ Σεβασμ. Ἀρχιεπισκόπου κ. Μιχαήλ, βοηθουμένου καὶ ὑπὸ ἄλλων Ἐπισκόπων.

Ὁ χειροτονηθεὶς ἀπεφοίτησε τῷ 1934 τῆς Θεολογικῆς Σχολῆς τῆς Χάλκης, Κωνσταντινουπόλεως, καὶ διωρίσθη διάκονος καὶ ἱεροκήρυξ τῆς Κοινότητος «Ἁγία Τριὰς» ἐν Σταυροδρομίῳ, ἔνθα ἵδρυσε συσσίτιον ἀπόρων μαθητῶν καὶ μαθητριῶν. Ἐκ τῆς θέσεως αὐτῆς προσελήφθη εἰς τὸ Οἰκουμενικὸν Πατριαρχεῖον ὡς Πατριαρχικὸς Ἀκόλουθος τῷ 1936 καὶ μετ' ὀλίγους μῆνας, Συνοδικῇ Διαγνώμῃ, προήχθη εἰς Ὑπογραμματέα τῆς Ἁγίας καὶ Ἱερᾶς Συνόδου, ὅπου παρέμεινε μέχρι τοῦ 1938.

Τῷ 1938 ἦλθεν εἰς Ἀμερικὴν διὰ μετεκπαίδευσιν καὶ ἐξυπηρέτησιν τοῦ Ἑλληνισμοῦ ἐν Ἀμερικῇ. Ἐπί τι διάστημα διετέλεσεν Ἱερατικὸς Προϊστάμενος τῆς Κοινότητος Perth Amboy, N. J., καὶ συγχρόνως ἐφοίτα εἰς τὸ ἐν New Brunswick, N. J., Θεολογικὸν Σεμινάριον. Ἐντολῇ τοῦ τότε Σεβασμιωτάτου Ἀρχιεπισκόπου κ. Ἀθηναγόρα, ἐγκατέλειψε τὰς σπουδάς του διὰ νὰ διδάξῃ εἰς τὴν Θεολογικὴν Σχολὴν τοῦ Pomfret, Conn. Προσκλήσει τῆς Κοινότητος «Ἁγίου Δημητρίου» ἐν Ἀστορίᾳ, Νέας Ὑόρκης, μετετέθη εἰς Νέαν Ὑόρκην. Εἰς τὴν Κοινότητα ταύτην παρέμεινε ἐπὶ τρία περίπου ἔτη.

Κατὰ τὸ 1945 μετετέθη, αἰτήσει τῆς Κοινότητος Ἁγίου Φραγκίσκου, εἰς τὸν Ναὸν τοῦ «Εὐαγγελισμοῦ», ὅπου διηύθυνεν ἐπὶ ἐννέα ἔτη Ραδιοφωνικὴν Θρησκευτικὴν Ὥραν καὶ περισπούδαστον περιοδικὸν «Ὁ Πυρσὸς τοῦ Εὐαγγελισμοῦ». Εἰς τὴν Κοινότητα ταύτην ὑπηρέτησεν ἐπὶ δεκαετίαν. Ἡ Ἀρχιεπισκοπὴ Ἀμερικῆς, ἐκτιμῶσα τὰς ἐθνικοθρησκευτικὰς αὐτοῦ προσπαθείας, διώρισεν αὐτὸν Ἀρχιερατικὸν Ἐπίτροπον τῆς Δ΄ Ἀρχιεπισκοπικῆς Περιφερείας ἀπὸ τοῦ 1946—1951.

Ἐξέδωκεν ἐννέα βιβλία, περιοδικά, καὶ πολλὰ φυλλάδια ἐθνικοθρησκευτικοῦ περιεχομένου. Ἐπίσης συχνὰ ἔγραφεν ἄρθρα εἰς τὸν ἡμερήσιον καὶ περιοδικὸν τύπον ἐν Ἀμερικῇ καὶ Εὐρώπῃ. Κατὰ τὸ 1953 ἵδρυσεν εἰς τὴν Κοινότητά του τὸ Ἑλληνικὸν Θρησκευτικὸν Ἰνστιτοῦτον τῆς Ὀρθοδόξου Θεολογίας.

Προτάσει τοῦ Ἀρχιεπισκόπου κ. Μιχαὴλ ἐξελέγη εἰς Ἐπίσκοπον ὑπὸ τῆς Ἁγίας καὶ Ἱερᾶς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου τὴν 12ην Ὀκτωβρίου 1955.

Κέντρον Βυζαντινῶν Σπουδῶν

Δι' ἐπισήμου τελετῆς ἤρχισαν τὰ μαθήματα διὰ τὸ τρέχον Ἀκαδημαϊκὸν ἔτος τοῦ Κέντρου Βυζαντινῶν Σπουδῶν. Ἡ Σχολὴ αὕτη θὰ λειτουργήσῃ καὶ πάλιν ὑπὸ τὴν ἐποπτείαν τοῦ Γραφείου Παιδείας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς εἰς τὴν Αἴθουσαν τῆς Κοινότητος «Εὐαγγελισμὸς τῆς Θεοτόκου», 302 West 91st St., New York City. Θὰ διδαχθοῦν τὰ ἑξῆς μαθήματα: Βυζαντινὸς Πολιτισμός, Βυζαντινὴ Φιλοσοφία, Ἐκκλησιαστικὴ Βυζαντινὴ Μουσική. Τὰ ἀνωτέρω μαθήματα θὰ διδάξουν οἱ καθηγηταὶ Μ. Κυριάκης, Εὐάγγελος Τζούφρας καὶ ὁ Αἰδεσιμ. κ. Γεώργιος Νάσσης.

Τιμητικὸν Δεῖπνον

Τὴν 20ὴν Ὀκτωβρίου εἰς τὴν αἴθουσαν τοῦ Καθεδρικοῦ Ναοῦ τῆς Νέας Ὑόρκης «Ἁγία Τριὰς» ἐδόθη γεῦμα πρὸς τιμὴν τοῦ ἀποχωρήσαντος τῆς ὑπηρεσίας τοῦ Γραφείου Παιδείας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς κ. Νικολάου Βαβούδη. Ὁ Σεβασμ. Ἀρχιεπίσκοπος κ. Μιχαήλ, ὁ Θεοφιλ.

Ἐπίσκοπος Κωνσταντίας, ὁ Ἐντιμ. Πρόξενος τῆς Ἑλλάδος κ. Δ. Βελισαρόπουλος καὶ ἄλλοι ἐπίσημοι ἐτίμησαν διὰ τῆς παρουσίας των τὸν παλαίμαχον ἐκπαιδευτικόν. Καθήκοντα εἰσηγητοῦ ἐτέλεσεν ὁ Αἰδεσ. κ. Χρῆστος Πάππας.

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ

Ἡ Ἑορτὴ τῆς Ρασοφορίας καὶ Ἐντάξεως

Τὴν 30ὴν Ὀκτωβρίου ἐτελέσθη μὲ πολλὴν μεγαλοπρέπειαν καὶ Ἀκαδημαϊκὴν ἐπιβλητικότητα ἡ ἑορτὴ τῆς ρασοφορίας τῶν φοιτητῶν τοῦ Θεολογικοῦ Τμήματος τῆς Θεολογικῆς μας Σχολῆς καὶ τῆς ἐντάξεως τῶν νέων 27 πρωτοετῶν φοιτητῶν.

Ἐκτὸς τῶν Καθηγητῶν καὶ Ὑφηγητῶν τῆς Σχολῆς πατρὸς Γ. Τσούμα, πατρὸς Γερασίμου Παπαδοπούλου, πατρὸς Ἰω. Παπαδοπούλου, κ. Δημ. Ζαχαροπούλου, κ. Κ. Καβαρνοῦ, κ. Ἰω. Καβαρνοῦ, κ. Γ. Λιακοπούλου, κ. Ἰω. Τζώρτζη, κ. Π. Μουτεβελῆ, κ. Α. Ἀναστασιάδη, κ. Βρυωνίδη, κ. Δ. Ἀδάμη, κ. Γ. Πανίτσα, πατρὸς Τ. Ἀνδρέου, κ. Ἰω. Ἀλεβίζου, κ. Δ. Δούκα, κ. Ἰω. Παπαϊωάννου, ἔλαβον μέρος μὲ Ἀκαδημαϊκὰς περιβολὰς προσκληθέντες ἐκπρόσωποι τῶν Πανεπιστημίων τοῦ Harvard, Yale, Βοστώνης καὶ τῆς Andover Newton Θεολογικῆς Σχολῆς Δόκτορες Paul Johnson, Richard Cameron, Ehrenstrom, Richard McCann, R. Demos, L. Davey, Billinsky, Dean Mariano.

Οἱ φοιτηταὶ τῆς Θεολογικῆς Σχολῆς φέροντες ἐσώρασον παρήλασαν μὲ ἐπικεφαλῆς τὸν Σταυρόν, ψάλλοντες τὸν ὕμνον τῆς Σχολῆς «Κήρυκες τοῦ Λόγου». Πλήθη ὁμογενῶν παρ' ὅλην τὴν καιρικὴν ἀνωμαλίαν προσῆλθον καὶ παρηκολούθησαν μεθ' ὑποδειγματικῆς προσοχῆς καὶ εὐλαβείας τὴν ὡραίαν ἑορτήν, ἡ ὁποία ἤρχισε μὲ Δοξολογίαν. Ἐπηκολούθησεν ἡ πρόσκλησις τῶν φοιτητῶν τοῦ Θεολογικοῦ Τμήματος ὑπὸ τοῦ Γραμματέως τοῦ Καθηγητικοῦ Συλλόγου τῆς Σχολῆς κ. Πέτρου Μουτεβελῆ. Οὗτοι ἀπήγγειλαν τὸν κατωτέρω ὅρκον:

«Τῆς Ἱερᾶς Ἑλληνορθοδόξου Θεολογικῆς Σχολῆς, τῆς ἐν ταῖς Ἡνωμέναις Πολιτείαις Ἀμερικῆς, ἡγησαμένης με ἄξιον κατὰ Θεὸν παιδευθῆναι καὶ βουλομένης με δοκιμάσαι, ἵνα ἀξίως αἰτήσωμαι τὸ τῆς Χριστιανικῆς Ἱερωσύνης χάρισμα, πίστιν Αὐτῇ τε καὶ τοῖς Αὐτῆς ἰθύντορσι δίδωμι τήνδε.

«Ὡς οἷόν τε μάλιστα ἀνεπαίσχυντον εἶναι καὶ ἔσεσθαι λόγῳ τε καὶ ἔργῳ τῆς Πίστεως τῆς Ὀρθοδόξου Καθολικῆς Ἐκκλησίας λάτρην, τηρητήν τε καὶ κήρυκα, βιοῦν τε κατὰ Χριστὸν καὶ ἔπεσθαι ἓν τε τῷ καιρῷ τῆς μαθητείας καὶ τῷ μετὰ ταύτην ἀπαρεγκλίτως τοῖς κανόσι καὶ παραδόσεσι καὶ Ἐκκλησιαστικαῖς διατάξεσι, εὐσέβειάν τε καὶ ἱεροπρέπειαν, κόσμον τε ἠθῶν καὶ σεμνότητα τρόπων στοχαζομέναις, μὴ ἀμελῆσαι δὲ καὶ ἐπὶ τῷ χαρίσματι τῆς Ἱερωσύνης χωρεῖν, δι' ἣν κέκλημαι καὶ ἐμαυτὸν τῇ τοῦ Κυρίου ἐπιστασίᾳ καὶ τῶν ἐμῶν Διδασκάλων μερίμνῃ πάνυ προθύμως ζηλώσας ὑπέταξα.

«Τήνδε μοι τὴν ἐπαγγελίαν ἐπ' ἐκκλησίαις ἐπιτελοῦντι εἴη μοι τὸν ἐν Τριάδι Θεὸν ἀρωγὸν καὶ ἀντιλήτορα κτήσασθαι».

Ἰδίᾳ χειρὶ ὑπέγραψα.

Μηνὶ Ὀκτωβρίῳ 30».

Μετὰ ταῦτα ἐπηκολούθησεν ἡ τελετὴ τῆς ρασοφορίας, τῆς ὁποίας προηγήθη εἰσήγησις καὶ πρόσκλησις ὑπὸ τοῦ Ὑποσχολάρχου τῆς Θεολογικῆς Σχολῆς Δρος Εὐσεβίου Παπαστεφάνου. Ὁ Σχολάρχης Θεοφιλ. Ἐπίσκοπος Ἐλαίας κ. Ἀθηναγόρας Κοκκινάκης ἀνέγνωσε τὴν εὐχὴν τῆς ρασοφορίας, οἱ δὲ Καθηγηταὶ Δρ. Γεώργιος Τσούμας καὶ Δρ. Ἰω. Παπαδόπουλος ἐφρόντισαν τὴν ἐπένδυσιν ἑκάστου.

Ἀπὸ μέρους τῶν φοιτητῶν τῆς Θεολογικῆς Σχολῆς προσεφώνησεν ὑποδεχόμενος τοὺς νέους φοιτητὰς ὁ τελειόφοιτος κ. Δημ. Καββάδας, πρὸς τὸν ὁποῖον ἀπήντησεν ἐξ ὀνόματος τῶν νέων φοιτητῶν ὁ κ. Παναγιώτης Ρίζος ἐκ Lowell, Mass.

Μετὰ τὸ πέρας τῶν προσφωνήσεων τούτων ἐπηκολούθησεν ἡ τελετὴ τῆς ἀνακηρύξεως τῶν τελειοφοίτων εἰς ἱεροκήρυκας κατὰ τὴν ἐν τῇ Ἱερᾷ Θεολογικῇ Σχολῇ τῆς Χάλκης παράδοσιν. Πρὸς τοὺς τελειοφοίτους ὁ Σχολάρχης διένειμεν κλήρους, εἰς τοὺς ὁποίους ἐνεγράφετο ὁ τόπος, ὁ χρόνος καὶ τὸ θέμα ἐπὶ τοῦ ὁποίου θὰ κηρύξῃ ἕκαστος.

Ἡ ὁμιλία τοῦ Σχολάρχου Θεοφιλ. Ἐπισκόπου Ἐλαίας κ. Ἀθηναγόρα ἐπεσφράγισε τὴν ἑορτήν. Θέμα τῆς

ΕΚ ΤΟΥ ΔΕΙΠΝΟΥ, ΤΟ ΟΠΟΙΟΝ ΕΔΟΘΗ ΠΡΟΣ ΤΙΜΗΝ ΤΟΥ ΑΠΟΧΩΡΗΣΑΝΤΟΣ ΤΗΣ ΥΠΗΡΕΣΙΑΣ ΔΙΕΥΘΥΝΤΟΥ ΤΗΣ ΠΑΙΔΕΙΑΣ Κου ΝΙΚΟΛΑΟΥ ΒΑΒΟΥΔΗ

ὁμιλίας ἦτο «Τὰ σημαντικὰ κεφάλαια τῆς Ὀρθοδόξου Θεολογίας». Εἰς γλῶσσαν ἀρχαίαν ὁ Σχολάρχης διηρμήνευσε τὴν ἔννοιαν τῆς Θεολογίας, τῆς ὁποίας σκοπὸς εἶναι «τοῦ γνῶναι τὴν ἀλήθειαν, τοῦ ποιεῖν τὰ δέοντα, τοῦ πιστεύειν τὰ ἐσαεὶ μένοντα», καθὼς ταῦτα ἐδιδάχθησαν καὶ προσωποποιημένα παραμένουν ἐν τῇ Θεανδρικῇ Ὑποστάσει τοῦ Ἰησοῦ Χριστοῦ.

Μετὰ τὴν ἀπόλυσιν πάντες ἐξῆλθον τοῦ Ναοῦ τῆς Σχολῆς μὲ τὴν ἰδίαν τάξιγ καὶ εὐπρέπειαν καὶ ὡδηγήθησαν εἰς τὴν μεγάλην αἴθουσαν ὑποδοχῶν, ὅπου καὶ προσεφέρθησαν ἀναψυκτικά.

Ἡ Ἑορτὴ τῆς 28ης Ὀκτωβρίου

Ἡ 28η Ὀκτωβρίου ἑωρτάσθη ἐπισήμως εἰς τὴν Θεολογικήν μας Σχολήν. Εἰς τὸν Ναὸν τῆς Σχολῆς ἐτελέσθη Δοξολογία χοροστατοῦντος τοῦ Θεοφιλ. Ἐπισκόπου Ἐλαίας κ. Ἀθηναγόρα. Παρέστησαν ἅπαντες οἱ κ.κ. Καθηγηταὶ καὶ Φοιτηταὶ τῆς Σχολῆς. Ἐπηκολούθησε γεῦμα, μετὰ τὸ πέρας τοῦ ὁποίου ἀπηγγέλθησαν ποιήματα καὶ ἐψάλησαν ἄσματα. Τὸν πανηγυρικὸν τῆς ἡμέρας ἐξεφώνησεν ὁ Καθηγητὴς τῆς Ἑλληνικῆς Φιλολογίας εἰς τὴν Σχολὴν κ. Πέτρος Μουτεβελῆς.

ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

Ἡ Ἡμέρα τοῦ Πένθους

Ἡ ἡμέρα τοῦ πένθους διὰ τοὺς βανδαλισμοὺς τοῦ Τουρκικοῦ ὄχλου ἐναντίον τῶν Ἑλλήνων τῆς Τουρκίας καὶ ἰδίως ἐναντίον τῶν Ἱερῶν Ναῶν ἐτηρήθη μὲ πραγματικὴν κατάνυξιν εἰς τὴν Ἀκαδημίαν Ἁγίου Βασιλείου. Τὸ πρόγραμμα τῆς ἡμέρας αὐτῆς, στηριζόμενον εἰς τὰς ὁδηγίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, περιελάμβανε εἰδικὴν Παράκλησιν καὶ εἰδικὴν συγκέντρωσιν τῶν καθηγητῶν καὶ φοιτητριῶν τοῦ ἱδρύματος. Ἡ Παράκλησις ἔγινεν ἀμέσως μετὰ τὴν Θείαν Λειτουργίαν εἰς τὸν Ναὸν τῆς Σχολῆς ὑπὸ τοῦ Πανοσιολογιωτάτου

ΑΠΟ ΤΗΝ ΕΟΡΤΗΝ ΤΗΣ ΡΑΣΟΦΟΡΙΑΣ ΚΑΙ ΕΝΤΑΞΕΩΣ ΕΙΣ ΤΗΝ ΘΕΟΛΟΓΙΚΗΝ ΜΑΣ ΣΧΟΛΗΝ

Ἀρχιμανδρίτου Τιμοθέου Παντελάκου, Ἱερατικοῦ Προϊσταμένου τῆς Ἀκαδημίας. Ὁ καθηγητὴς τῆς Σχολῆς κ. Χατζηεμμανουὴλ ὡμίλησε περὶ τῶν ἠθικῆς καὶ ψυχολογικῆς φύσεως συνεπειῶν ἐκ τῆς διαγωγῆς τοῦ Τουρκικοῦ ὄχλου.

Τὸ ἀπόγευμα τῆς αὐτῆς ἡμέρας ἔγινε συγκέντρωσις τῶν φοιτητριῶν, κατὰ τὴν ὁποίαν ὁ Διευθυντὴς τῆς Σχολῆς κ. Διαμαντόπουλος ἀνέπτυξε τὸ ἱστορικὸν τῶν θλιβερῶν γεγονότων καὶ τὰς σοβαρὰς συνεπείας των. Ἐπίσης ὁ καθηγητὴς κ. Φίλιππος Ἐμμανουὴλ ἔδωσε μίαν εἰκόνα τῆς Κωνσταντινουπόλεως, τοῦ Κέντρου τῆς Ὀρθοδοξίας, καὶ τῶν μνημείων τὰ ὁποῖα ἐδοκίμασαν τὴν μανίαν τοῦ Τουρκικοῦ ὄχλου.

Ἡ συνέλευσις τῶν φοιτητριῶν, ἐν μέσῳ βαθείας συγκινήσεως, συνέταξε καὶ ἔστειλε τηλεγράφημα εἰς τὴν Α.Π. τὸν Πατριάρχην. Ἐπίσης ἀπέστειλε τηλεγράφημα εἰς τὸν Διεθνῆ Σύλλογον Φοιτητῶν καὶ ἐζήτησε τὴν συμμετοχὴν ὅλων τῶν σπουδαστῶν εἰς τὴν διαμαρτυρίαν διὰ τὰς ἀκατονομάστους πράξεις τῆς 6ης Σεπτεμβρίου εἰς τὴν Κωνσταντινούπολιν καὶ Σμύρνην.

Ἐπισκέψεις

—Κατὰ τὸν μῆνα Ὀκτώβριον ἐπεσκέφθησαν τὴν Ἀκαδημίαν: Ὁμὰς ἐκ μελῶν τῆς Φιλοπτώχου Νεανίδων τοῦ Καθεδρικοῦ Ναοῦ Νέας Ὑόρκης. Ὁμὰς Κυριῶν μετὰ τοῦ Ἱερατικοῦ Προϊσταμένου των Αἰδεσ. Κεχαγιᾶ καὶ παιδιῶν τοῦ Δημοτικοῦ Σχολείου τοῦ Bridgeport, Conn., ὑπὸ τὴν διδασκάλισσαν, ἀπόφοιτον τῆς Ἀκαδημίας, Μαρίαν Ταυλαρίδου. Ὁμὰς τῆς Φιλοπτώχου «Ἁγ. Νικολάου», Newark, N. J., ὑπὸ τὸν Αἰδεσιμώτατον καὶ τὴν Πρεσβυτέραν Ἀλούπη, τὴν Πρόεδρον τῆς Φιλοπτώχου Καν Τζίβα καὶ τὴν διδασκάλισσαν Ρωξάνην Τσιώκου, ἀπόφοιτον τῆς Ἀκαδημίας. Ἡ ὁμὰς αὕτη ἔδωσε πλουσιώτατον party εἰς τὰ παιδιὰ τῆς Παιδικῆς Στέγης.

—Ἐπεσκέφθη ἐπίσης τὴν Σχολὴν ὁ λογοτέχνης κ. Κλέων Παράσχος μετὰ τοῦ ραψωδοῦ κ. Μπούρλου καὶ τῆς κυρίας του. Ὁ κ. Παράσχος ἔδωσε διάλεξιν περὶ τοῦ ἐθνικοῦ μας ποιητοῦ Διονυσίου Σολωμοῦ καὶ ὁ κ. Μποῦρλος ἀπήγγειλε τὸ «Μικρὸ Βλαχόπουλο».

BOOKS AND YOU

By DEAN TIMOTHY ANDREWS, Editor
Librarian, Greek Theological Institute
Brookline, Mass.

WHICH ENGLISH TRANSLATION OF THE BIBLE SHOULD I USE?

ROUND table conferences of our priests with young adults sooner or later come to the burning and all-important question: In view of the fact that I don't know enough Greek, which English translation of the Bible should I have? This is not an attempt to answer such a question, but an effort to describe very briefly the various translations that are available and try to analyze what our future course should be.

Roman Catholic Versions

The Douai-Rheims Bible (1582) was the most important English translation of the Roman Catholic Church up until this century and formed one of the important sources for the King James version. Three contemporary Roman English translations are worthy of note. (1) *The Westminster Bible*, published in England (1913-1935), introduced subject headings for sections in addition to divisions and chapters. (2) *The Confraternity Bible*, published in Paterson, N. J., in 1941, is more presentable than the Douai version with frequent paragraphs, single columns and poetry set aside in verse form. It is full of many doctrinal explanations and has a one and one-half page introduction of the official Roman position. (3) *The Father Ronald Knox Bible,* published in England in 1944, is also in a pleasing style with one column to a page, very few footnotes and with archaic pronouns and verbal forms in dealing with the Deity. All three have as their source the Latin Vulgate of St. Jerome as revised in 1590.

The King James Version

In 1611 Protestant England put out an English version of the bible under the protection and sponsorship of King James, from whom it received its name. The King James version was not new in the true sense of the word. Actually it was based on the existing English translations and the Greek texts of Erasmus and Stephanus, none of which relied on manuscripts any earlier than the tenth century. Forty-seven scholars worked seven years on this revision. This version is beautiful in style, but its Latinisms and archaic meanings required frequent revisions, so that the present King James version differs somewhat from the version which appeared in 1611. For two and one-half centuries, the King James Bible held undisputed leadership even though more than one hundred revisions appeared during that period.

The Revised Version

In 1870, the British Parliament passed a resolution for the revision of the Bible and seventy-five leading scholars in Great Britain and America began working on this cooperative venture. The English Revision appeared in 1881 and the American Revision to take care of Americanisms appeared by agreement twenty years later, in 1901. The Revised Versions showed an understanding of Hebrew and better knowledge of the Greek. Thus the English speaking public now had two leading English Bibles.

Other English Versions

Many scholars rose to dispute the authoritativeness of the Two Giants. Fifteen revisions or translations were published in the United States alone. A very brief description of the more important ones follows:

(1) *Goodspeed and Smith* — an American translation of the Bible with the Apocrypha, published in 1923 and 1939. This is the best known distinctly American translation. (2) *James Moffat's Bible*, published in 1913 and 1926. This is the only one-man Bible with a great deal of colloquial British English though published in America. Quotation marks are used throughout for direct quotes. (3) *Weymouth's Bible,* published in 1903, has subject headings in black-face type and quotation marks for direct quotes. Though supposedly a translation from the Greek, it is actually a blending of ten printings. (4) Cambridge University Press put out in 1941 a Bible in Basic English based on the King James version.

Revised Standard Version (R.S.V.)

In 1929, Nelson Co., Bible Publishers, gave their expiring copyright of the Authorized Version of the Bible to a group that would set out to revise it. Seventeen years later, in 1946, the International Council of Religious Education put out through Nelson's a new revision of the New Testament. Six years later, in 1952, the Old Testament was printed. This is not a new translation but a descendant of the King James and other earlier English versions. Quotation marks are used throughout for direct quotes. The entire Bible is set off in paragraphs and stanza form. Variant readings and parallel passages are found at the foot of the pages for easier and uninterrupted reading of the text. Many years must pass before a new translation can really be evaluated.

A New Venture

In 1947, the Church of England, with other churches in the British Isles, decided to work on a new translation of the entire Bible including the Apocrypha into "Modern English." This will not be a revision of the King James or the Revised Standard Version, but a new translation. This is an ambitious venture that may well take long.

What About Us?

A few conclusions can become apparent to the average Christian. No matter how much a group may attempt to translate the Bible into "modern," "contemporary" and "colloquial" En-

glish, it will soon become archaic, some of it even as it reaches the printer, because English is an artificial language influenced and beset by the speedy advances of the various sciences. Many of them were based upon imperfect knowledeg of Greek or Hebrew, some were one-man projects with resultant inaccuracies and personal opinions. Hundreds of revisions of the English Bible have appeared since King Alfred's day and it is safe to assume that hundreds more will appear in more "modern" English. Even if our Church were to translate "officially" the Bible into English, won't that go archaic on us, too?

If an attempt were to be made, a plan of action could very well come under the leadership of the Archdiocese and our Theological School with the formation of committees assigned for the various books of the Bible with a general committee to oversee the final form for uniformity of style. All of the English versions consulted, except the Moffat Bible, were the product of committees.

In the meantime, we do have a wonderful two volume commentary of the New Testament by a prolific giant of our day, Panayiotes Trembelas. This small, inexpensive set explains in modern understandable Greek the entire New Testament.

NEW BOOKS

THE PSALTER (Τὸ Ψαλτήριον μετὰ συντόμου ἑρμηνείας). By Panagiotis Trembelas. Athens, Greece, 1955. Zoe Publishers. 624 pp.

The author of this book (written in Greek) is one of the few theologians in Greece who, apart from their work in scholarly pursuits, are nonetheless deeply conscious of their mission to the laity in the Church. Professor Trembelas of the University of Athens is first a believing Christian and then a theologian; or rather, his profound convictions as a Christian make him a genuine theologian in the traditional, Orthodox sense of the word. In the *Psalter* the author parallels each verse of each psalm with a brief, literal commentary. Each psalm is followed by a substantial paragraph on the "Moral Application" of the text and in some cases a second paragraph on the "Allegorical Interpretation." Thus the understanding and appreciation of the psalms is rendered a simple task to the reader. The devotional and edifying value of this book is inestimable to the Orthodox Christian. It marks an invaluable addition to Prof. Trembelas' popular commentaries on the Scriptures and another significant contribution in bringing the Bible closer to the individual layman, as a source of spiritual guidance and inspiration for Christian living.

—The V. Rev. Eusebius Stephanou

ΕΚΛΕΚΤΟΙ ΨΑΛΜΟΙ. Ὑπὸ Βασιλείου Βέλλα, Καθηγητοῦ. Ἔκδοσις Β΄, Ἀποστολικῆς Διακονίας.

Ὁ καθηγητὴς τῆς Θεολογικῆς Σχολῆς τοῦ Ἐθνικοῦ Πανεπιστημίου τῆς Ἑλλάδος καὶ Γενικὸς Διευθυντὴς τῆς Ἀποστολικῆς Διακονίας τῆς Ἐκκλησίας τῆς Ἑλλάδος κ. Βασίλειος Βέλλας, ὁ λίαν γνωστὸς καὶ ἐξ ἄλλων θεολογικῶν συγγραμμάτων ἀρίστων ἀναφερομένων εἰς τὴν ἑρμηνείαν τῆς Παλαιᾶς Διαθήκης, μᾶς προσφέρει, εἰς δευτέραν ἔκδοσιν, τὸ ὡς ἄνω ἔργον «Ἐκλεκτοὶ Ψαλμοί».

Εἰς τὸ σύγγραμμα τοῦτο ὁ κ. Βέλλας ἑρμηνεύει 40 Ψαλμούς, τῶν ὁποίων γίνεται συχνὰ χρῆσις εἰς διαφόρους ἱερὰς Ἀκολουθίας τῆς Ἐκκλησίας. Εἶναι οἱ συνηθέστεροι Ψαλμοί, τοὺς ὁποίους ἀκούομεν εἰς τοὺς Ναούς μας, καὶ διὰ τοῦτο ἀκριβῶς θὰ ἔπρεπε νὰ γνωρίζωμεν τὴν σημασίαν τῶν περιεχομένων των, ὅσον τὸ δυνατὸν πληρέστερον. Ἄλλως κανεὶς ἀναγινώσκει τοὺς Ψαλμοὺς ὅταν τοὺς κατανοῇ καὶ καθ' ὁλοκληρίαν ἄλλως, ὅταν δὲν γνωρίζῃ καὶ δὲν ἐμβαθύνῃ εἰς τὸ περιεχόμενόν των.

Ὁ κ. Βέλλας μᾶς προσφέρει εἰς τὴν ὡς ἄνω ἔκδοσιν τὴν ὁλοκληρωτικωτέραν ἑρμηνείαν τῶν περὶ ὧν πρόκειται «ἐκλεκτῶν ψαλμῶν», τοὺς ὁποίους συχνὰ ἀκούομεν κατὰ τὰς ἱερὰς Ἀκολουθίας τῆς Ἐκκλησίας. Τὴν μεγαλυτέραν καὶ βαθυτέραν ἱκανοποίησιν αἰσθάνεται κανεὶς μελετῶν τὸ σύγγραμμα τοῦτο, συντεταγμένον εἰς γλῶσσαν ὡραιοτάτην καθαρεύουσαν καὶ ἀποτελοῦν σπουδαίαν καὶ οὐσιαστικὴν συμβολὴν εἰς τὴν φιλολογίαν τῶν ἐποικοδομητικῶν βιβλίων, τὰ ὁποῖα πρέπει νὰ εὑρίσκωνται εἰς τὴν βιβλιοθήκην παντὸς κληρικοῦ, ἰδιαιτέρως ἐκείνων, ποὺ ἔργον ἔχουν νὰ κηρύττουν τὸν Λόγον τοῦ Θεοῦ, ὡς καὶ παντὸς πεπαιδευμένου θρησκεύοντος Ὀρθοδόξου Χριστιανοῦ.

Συνιστῶμεν θερμότατα τὴν ἀπόκτησιν τοῦ συγγράμματος τούτου εἰς ὅλους τοὺς ἐν Κυρίῳ συνεργοὺς ἡμῶν, τοὺς εὐλαβεστάτους ἱερεῖς τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς ὡς καὶ τοὺς ἀγαπητοὺς μαθητὰς τῆς Θεολογικῆς μας Σχολῆς.

A. M.

ΑΙ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΑΙ

(Συνέχεια ἐκ τῆς 270ης σελίδος)

τὴν Κόρινθον διὰ ζητήματα τῆς Ἐκκλησίας, συνήντησε τὸν Ἀπόστολον εἰς τὴν Μακεδονίαν. Ἐπέστρεψε δὲ μὲ εὐχάριστα νέα, μὲ νέα ἅτινα ἐχαροποίησαν ἐξαιρετικὰ τὸν Παῦλον. Ἡ Ἐκκλησία τῆς Κορίνθου, ἥτις ἐπὶ ἕνα διάστημα ἔμενε ἀναποφάσιστος εἰς τὸ ἐὰν θὰ ἔμενε μὲ τὸν Ἀπόστολον ἢ θὰ συνεδέετο μὲ τὴν ἀντίθετον μερίδα τῶν Ἰουδαϊζόντων Χριστιανῶν, ἐπῆρε τὴν ἀπόφασιν νὰ συνδεθῇ ὁλοψύχως μὲ τὸν Παῦλον, ὅστις τὴν ἵδρυσε καὶ εἰργάσθη δι' αὐτήν. Τοῦτο ἐχαροποίησε τὸν Ἀπόστολον τὰ μέγιστα. Διὰ τὸν λόγον τοῦτον ἡ Β΄ πρὸς Κορινθίους Ἐπιστολὴ εἶναι περισσότερον προσωπικὴ ἀπὸ κάθε ἄλλην ἐπιστολήν.

Μὲ πολὺ ἐνδιαφέρον ἀναγινώσκει τις εἰς τὸ δέκατον κεφάλαιον τῆς ἐπιστολῆς, τὸ τί ἐφρόνουν οἱ Χριστιανοὶ τῆς Κορίνθου περὶ τοῦ Ἀποστόλου. Ἔλεγον διὰ τὸν Ἀπόστολον ὅτι αἱ μὲν ἐπιστολαί του ἔχουν δύναμιν καὶ βαρύτητα, ἡ δὲ παρουσία του εἶναι πολὺ ἀσθενὴς καὶ ὁ λόγος του ἀδύνατος (10:10-11). Ὁ Ἀπόστολος ἐκήρυττε μὲ ἁπλότητα, πρᾶγμα τὸ ὁποῖον δὲν ἱκανοποιοῦσε τοὺς Χριστιανοὺς τῆς Κορίνθου, οἵτινες ἔχοντες τὴν Ἑλληνικὴν ἰδιοσυγκρασίαν ἀνέμενον κήρυγμα μὲ ρητορικὸν στόμφον. Ὁ Ἀπόστολος, ὡς φαίνεται, ἀπέφευγε νὰ ἐνδύσῃ τὴν ὁμιλίαν του μὲ ρητορικότητα, ἵνα οἱ μαθητευόμενοι τότε κατηχούμενοι πρὸς τὴν νέαν θρησκείαν δίδουν προσοχὴν εἰς τὴν ἔννοιαν τοῦ λόγου.

Ἡ μελέτη τῶν δύο τούτων ἐπιστολῶν τοῦ Ἀποστόλου θὰ καθοδηγήσῃ τοὺς ἀναγνώστας εἰς ποικιλίαν πνευματικῆς τροφῆς καὶ θὰ τοὺς δώσῃ τὴν ἰδίαν χαρὰν μὲ αὐτὴν ποὺ περιγράφει ὁ Ἀπόστολος εἰς τὸ δωδέκατον κεφάλαιον τῆς δευτέρας του Ἐπιστολῆς ὅπου ὁμιλεῖ περὶ τῆς ἁρπαγῆς του εἰς τὸν Παράδεισον.

1905 OUR GOLDEN ANNIVERSARY 1955

ΤΥΠΟΓΡΑΦΕΙΟΝ "Ο ΚΟΣΜΟΣ"

ΤΟ ΑΡΧΑΙΟΤΕΡΟΝ ΚΑΙ ΜΕΓΑΛΕΙΤΕΡΟΝ ΕΛΛΗΝΙΚΟΝ ΤΥΠΟΓΡΑΦΕΙΟΝ ΕΝ ΑΜΕΡΙΚΗ

ΠΕΝΗΝΤΑ ΧΡΟΝΙΑ ΕΞΥΠΗΡΕΤΗΣΕΩΣ ΤΟΥ ΕΛΛΗΝΙΣΜΟΥ

Ἐκτυπώνομεν: Βιβλία, Περιοδικά, Καταστατικά, Διπλώματα, τὰ ὡραιότερα Journals Ἑσπερίδων, Προσκλητήρια Γάμων καὶ Βαπτίσεων, Διπλοτύπους Ἀποδείξεις, Tags δι' Ἀνθοπώλας καὶ οἱανδήποτε Τυπογραφικὴν Ἐργασίαν.

ΕΙΜΕΘΑ ΕΙΔΙΚΟΙ ΔΙΑ RESTAURANT MENUS A LA CARTE

Ὁ φημισμένος «ΗΜΕΡΟΔΕΙΚΤΗΣ ΚΟΣΜΟΥ» 1956 εἶναι ἤδη ἕτοιμος πρὸς ἀποστολήν.

Πλουτισμένος μὲ τὰ νεώτερα τραγούδια, συνταγὰς μαγειρικῆς, ἱστορικά, γνωμικά, ἀστεῖα κλπ., μὲ ὡραίας εἰκόνας, θρησκευτικάς, καλλονῶν καὶ τοπείων, εἶναι πραγματικῶς ὁ καθημερινὸς βοηθὸς κάθε Ἑλληνίδος οἰκοκυρᾶς. Πλὴν τῆς προσθήκης πίνακος τροπῆς Ἑλληνικῶν ὁκάδων καὶ δραμίων εἰς Ἀμερικανικὰ μέτρα καὶ τἀνάπαλιν, ὁ νέος μας Ἡμεροδείκτης ἔχει τὸ νέον καὶ παλαιὸν ἡμερολόγιον, τὰς δὲ κυριωτέρας ἑορτὰς εἰς τὴν Ἀγγλικὴν πρὸς εὐκολίαν τῆς νεολαίας μας καὶ τῶν ἐκ τῶν μικτῶν γάμων προσώπων, ἔρχεται δὲ μὲ βίδες ἕτοιμος πρὸς κρέμασμα.

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⊙

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⊙

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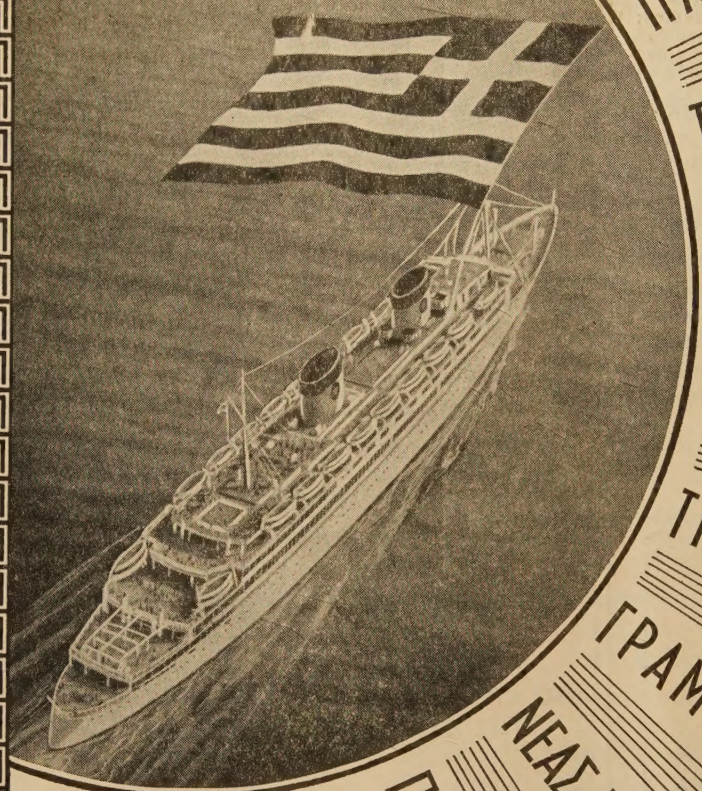

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